

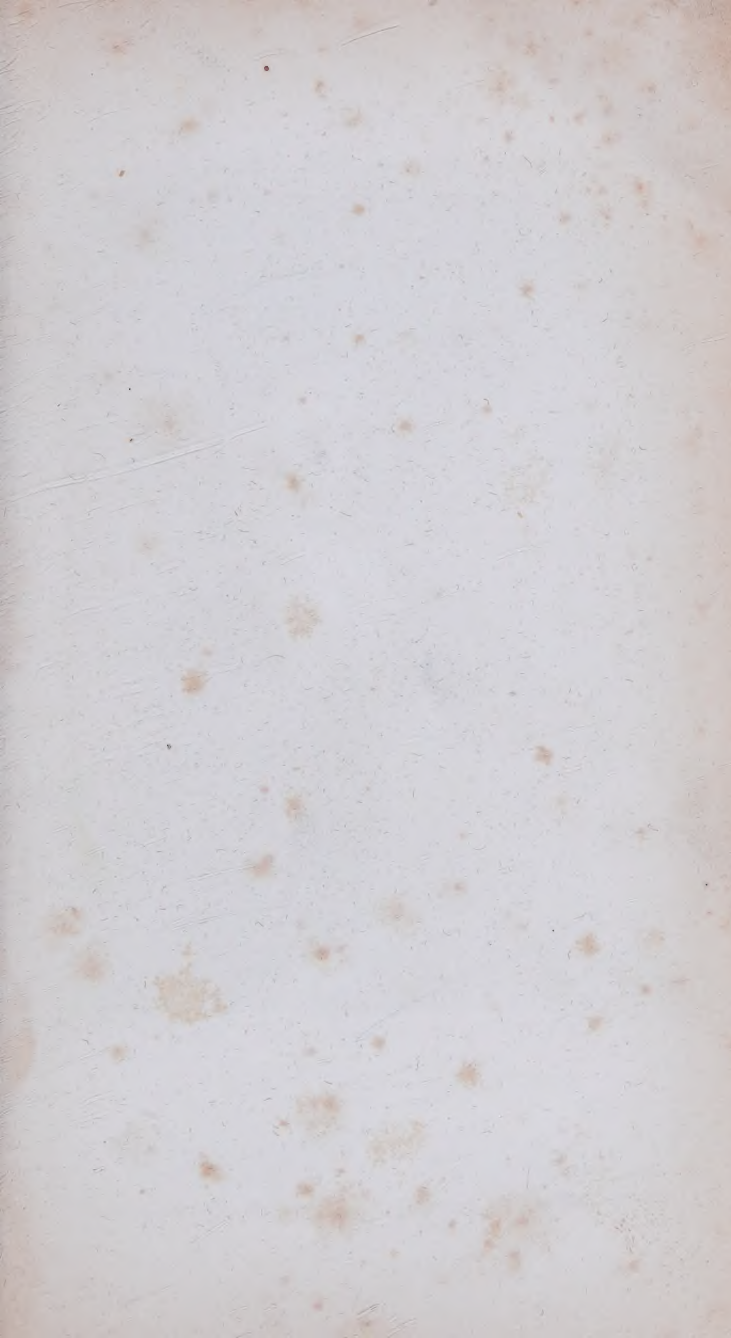


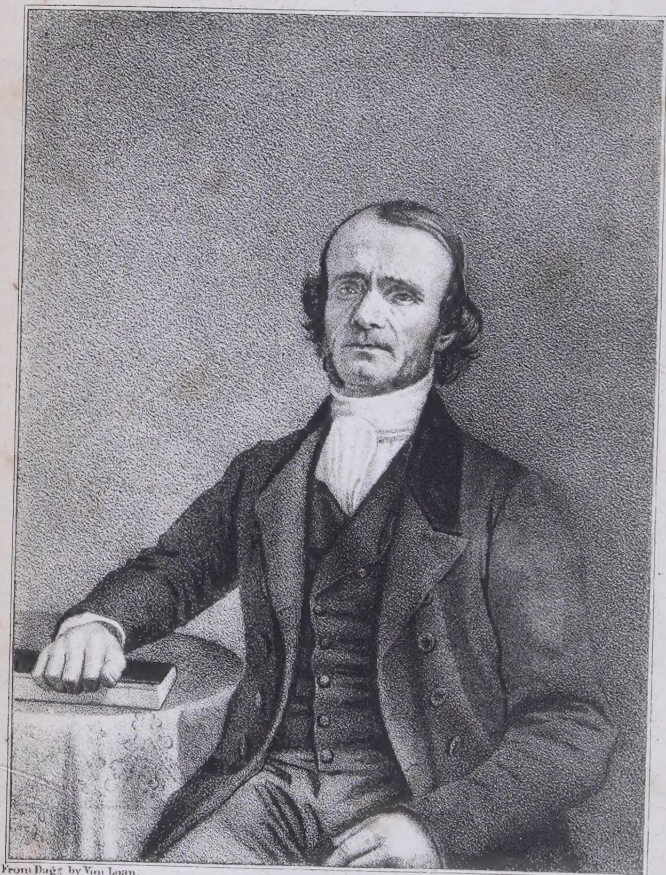
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THE

CHRISTIAN'S LEGACY:

WITH AN APPENDIX,

CONTAINING A

COMPENDIUM OF THE HOLY BIBLE:

WITH ILLUSTRATIONS, &c. &c.

DESIGNED FOR MAKING THE READING AND STUDY OF THE HOLY SCRIPTURES
MORE EASY; ESPECIALLY TO THOSE WHO ARE YOUNG IN YEARS.

BY WILLIAM JACKSON.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Nehemiah viii. 8.

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PREFACE.

THE BIBLE, after the strictest researches of an enlightened and inquiring age, is allowed by the wise, judicious, and thinking part of mankind, who are best acquainted with it, to be the only book in the world that can make men truly wise unto salvation. Hence, in different periods, various attempts have been made to elucidate the Scriptures; sometimes by classical and critical disquisitions, or by illustrations of ancient manners and customs; at others by extensive and voluminous commentaries, which can neither be procured nor read by a very great majority of the people; but more frequently by sermons, homilies, pamphlets, and tracts. And that many of those publications possess great merit, the author of this volume is ready to admit, as it is very remote from his desire to establish the credit of his own work by depreciating the productions of others; but it would require a greater acuteness of discernment, and a more extensive knowledge of men and things, than he gives himself the credit of possessing, to decide which of those modes has been the most successful in making manifest the unsearchable riches of Christ.

Our blessed Redeemer, who best knew the most profitable method of reading the SCRIPTURES, has directed us to *search* them for a knowledge of his character and offices: John v. 39. Every hopeful man ought, therefore, to be used for assisting Christians to reap all the benefit from the Holy Scriptures they are calculated to afford; and any attempt, if well executed, must prove of real service to the community; and should the attempt fail, the undertaker cannot fail to enjoy the pleasurable satisfaction of knowing, that, "to do good, and to communicate," he has done what he could; while the ingenuous part of mankind will make allowances the most favorable, on account of the goodness of the action. Under the influence of this sentiment, the writer of the following pages has acted in presenting them to the public eye; while his humble design has been to establish the faith, promote the comfort, and influence the practice, of the weak and feeble of Christ's flock.

ADDRESS,

TO ALL WHO LOVE THE LORD JESUS CHRIST, OF EVERY
NAME AND PLACE.

BELoved BRETHREN:—

I choose to dedicate this little book to you, knowing that the promises of the God of truth are made unto you, in Christ Jesus; whom the Holy Spirit hath sealed, and given an earnest in your hearts as security for the fulfilment of them: 2 Cor. i. 20—22. And you, being taught of God, alone understand the things of God: 1 Cor. ii. 14.

The BIBLE might fitly be called a *Book of Promises*; but in order to assist you in finding a promise suited to your case, I have selected THREE HUNDRED of those gracious assurances, and have made a few plain, *practical* remarks and observations on each of them; and have referred you to many hundreds more of other promises, and portions of Scripture, illustrative of those remarks and observations; so that, in a good degree, it will answer the end of a *Concordance*. Each page is taken up with one promise; and you will find, alternately, one taken from the Old and another from the New Testament; for the purpose of enabling you, at once opening the book, to have two promises before you applied to your case. You will find at the beginning of the book, an alphabetical index; and, by looking at which, you will be able to find, with ease, any promise you may desire: and at the end of the book, you have an index to all the promises treated of in the first three hundred pages.

I have also added an APPENDIX, containing some general remarks on the several parts of the *Bible*; designed especially for the young; and in which, I humbly hope, you will find much to assist you in reading, and understanding that best of all books, THE BIBLE. It is intended to make the reading of the Scriptures *easy* to those who are not already well acquainted with them. And to accomplish which, I have, throughout the whole, availed myself of such helps as were within my reach; while the *Bible* has been both my *text*-book and my *test*-book. And that the great head of the Church may graciously accept, and bless this humble offering, is the fervent prayer of

Your soul's servant,

W. J.

A GENERAL INDEX

OF THE PROMISES TREATED ON.

	<i>Page.</i>
Access to God, of free	98, 99
Adoption, of	94—97
Afflictions, of sanctified	134—137
Angels, the ministry of	164, 165
Antichrist, the destruction of	298, 299
Backsliders, to	88, 89
Benediction, the	310
Blessings, temporal in general, of	9—15
Blessing on all that a good man has, of a	34, 35
Blessing on the children of the good, of a	36, 37
Blessing on the families of the good, of a	38, 39
Care, of God's	148, 149
Charitable, to the	256, 257
Child-bearing, of support in	56, 57
Christ's care over the church, of	158, 159
Church, duration of the	300, 301
Church, enlargement of the	282—285
Church, glory of the	286, 287
Church, peace of the	296, 297
Church, of the security of the	294, 295
Church, comfort of the	170, 171
Company, to keeping good	240, 241
Conscience, peace of	168, 169
Contentment, to	268, 269
Death, of deliverance from	76, 77
Death, of support in	175, 177
Delight and joy in God, of	174, 175
Desire of grace, to	230, 231
Devil, of victory over the	116, 117
Direction, of	30, 31
Discourse, of ability for good	124, 125
Enemies, of deliverance from	70, 71
Enemies of the Church, destruction of	298, 299
Enjoyment of God, of the	194, 195
Eternal joys of heaven, of	186—193
Evil, of preservation from	40, 41
Faith in Christ, to	196—199
Famine, of deliverance from	66, 67
Fatherless and Widow, to the	62, 63
Fear of God, to the	220, 221
Food, of	16, 17
Fruitfulness, of	128, 129
God, to the love of	210, 211
God will not forsake his people, that	150, 151
Grace from Christ, of all	154, 155
Grace, of converting	102, 103

<i>Promises.</i>	<i>Page.</i>
Grace, of increase of	130, 131
Grace to mortify sin, of	110, 111
Grace to persevere, of	132, 133
Grace of Repentance, of the	104, 105
Grace, sanctifying, of	100, 101
Grace, of deliverance from the	178, 179
Guidance Divine, of	122, 123
Happiness immediately after death, of	180—183
Heaven, of glory in	190, 191
Heaven, of happiness in	186, 187
Heaven, the Kingdom of	192, 193
Heaven, pleasure and joy in, of	188, 189
Heavenly inheritance, of a	186—195
Hearing and reading the word, to	234, 235
Help, of God's	146, 147
Honor, of	28, 29
Hope, of	172, 173
Hoping in God, to	216, 217
Humble, to the	272, 273
Injuries, to forgiving of	262, 263
Interest in God as our God, of an	138, 139
Jews, conversion and restoration of the	302—305
Justification, of	78—81
Kings and priests unto God, of	166, 167
Knowledge of God and Christ, to the	232, 233
Knowledge, of the increase of	288, 289
Life, of long	20, 21
Love and Unity, to	252, 253
Love of Christ, to the	212, 213
Love of God, an interest in the	142, 143
Means of Grace, of the	126, 127
Meek, to the	270, 271
Merciful, to the	260, 261
Mercy in Christ, of	152, 153
Mercy of God, of an interest in the	144, 145
Ministers, to faithful	244—249
Ministers, to them that hearken to	250, 251
Ministers, to supporting of God's	258, 259
Mourners, to the contrite and	274, 275
Obedience, to	206, 207
Obeysing Parents, to	242, 243
Old Age, of support in	54, 55
Oppression, of deliverance from	74, 75
Ordinances, of a blessing upon the	108, 109
Pardon of sin, of	82—87
Parents, to obedience to	242, 243
Patience, to	278, 279
Peace, of	26, 27
Peace, love, and unity, of	292, 293
Peace-makers, to the	254, 255
Perseverance, to	280, 281
Plenty, of	32, 33
Poor and helpless, to the	60, 61
Prayer, to	224—227
Prayer, of the Spirit's help in	162, 163
Presence of God, of the	140, 141

<i>Promises.</i>	<i>Page.</i>
Prisoner and Captive, to the	64, 65
Promises, that God will perform all his	306—309
Purity, to	264, 265
Purity and righteousness, of	290, 291
Raiment, of	18, 19
Redemption in Christ, of	156, 157
Repentance, of the grace of	104, 105
Repentance, to	202, 203
Reproach, of deliverance from	72, 73
Resurrection, of a glorious	184, 185
Safety, of	22—25
Salvation through Christ, of	90—93
Seeking God, to	228, 229
Servants, to faithful	244, 245
Sickness, of deliverance from	50, 51
Sickness, of support under	52, 53
Sin, to confession of	204, 205
Sin, of grace to mortify	110, 111
Sincerity and Uprightness, to	208, 209
Spirit, of the Holy	160, 161
Stranger, to the	58, 59
Strength and Courage, of	118, 119
Strength in time of affliction, of	52, 53
Submission and Patience, to	278, 279
Suffering for righteousness' sake, to	276, 277
Talents, to improving our	266, 267
Teaching, of Divine	106, 107
Temptation, of grace against	112, 113
Temptation, to resisting	218, 219
Tongue, to the government of the	238, 239
Troubles, of deliverance from	46—49
Troubles, of support under	42—45
Trusting in God, to	214, 215
War, of deliverance from	68, 69
Watchfulness, to	222, 223
Widow and Fatherless, to the	62, 63
Wisdom, of	120, 121
Word, to loving of the	236, 237
World, of victory over the	114, 115

CONTENTS OF THE APPENDIX.

THE meaning of the word BIBLE	311
Divisions of the Bible	312
Table of books, chapters, verses, &c.	313

A COMPENDIUM

Of Genesis	314—316
Of Exodus	316
Of Leviticus and Numbers	317
Of Deuteronomy and Joshua	318
Of Judges and Ruth	319
Of 1 Samuel and 2 Samuel	320

	<i>Page.</i>
Of 1 Kings and 2 Kings	321
Of 1 Chronicles and 2 Chronicles	322
Of Ezra and Nehemiah	323
Of Esther	324
Of Job	325
Of Psalms	326
Of Proverbs and Ecclesiastes	328
Of Solomon's Song	329
Of Isaiah	330
Of Jeremiah and Lamentations	331
Of Ezekiel	332
Of Daniel and Hosea	333
Of Joel	334
Of Amos, Obadiah, and Jonah	335
Of Micah and Nahum	336
Of Habakkuk, Zephaniah, and Haggai	337
Of Zechariah and Malachi	338
The word TESTAMENT	338
The word GOSPEL	339
Of Matthew	340
Of Mark and Luke	341
Of John	342
The Example of Christ	343
Of the Acts of the Apostles	343
Of the Epistles	344
Of Romans, and 1 Corinthians	345
Of 2 Corinthians	346
Of Galatians	347
Of Ephesians and Philippians	348
Of Colossians and 1 Thessalonians	349
Of 2 Thessalonians and 1 Timothy	350
Of 2 Timothy	351
Of Titus and Philemon	352
Of Hebrews	353
Of James	354
Of 1 Peter and 2 Peter	355
Of 1 John and 2 John	356
Of 3 John and Jude	357
Of Revelation	358
The Character of the first Christians	359, 360
The Miracles of Christ	361, 362
The Parables of Christ	362, 363
The Remarkable Discourses of Christ	364
Prophecies with their Fulfilment	365, 366
The Figurative Language of the Bible	366—368
The Symbolical Language of the Bible	368—384
The Jewish Offerings	385, 386
The Sects mentioned in the Scripture	387—389
On Scriptural Difficulties	390, 391
Supposed Fate of the Evangelists and Apostles	392
Hebrew Offices	393, 394
An Index of the Proper Names in the Old and New Testaments	395—418
An Index for the texts of Scripture	419, 420

PART I.

BLESSINGS PROMISED TO THE OBEDIENT.

CHAPTER I.

PROMISES OF TEMPORAL BLESSINGS:

IN GENERAL.

"If ye be willing and obedient, ye shall eat the good of the land." Isaiah i. 19.

THIS precious promise was first made to God's ancient Israel; and holds equally good to all the Israel of God in every age of the world. The Lord had rejected their services on account of their sins; still he does not reject them; but calls upon them to cease to do evil, and learn to do well, that it might be well with them: Exek. xviii. 21—24. How kind and gracious their insulted Lord is toward them! Here is no penance imposed, no extra burdens for them to bear, on account of their base ingratitude and rebellion; no, they are only required to give up that which was the cause of all their troubles: viz., their sins. And this is all God requires at the hand of the most abandoned among men, before he can accept their services.

Observe, 1st. He does not say if you be perfect in your obedience, but, if you be willingly so; "for if

there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not:" 2 Cor. viii. 12. We have only to make ourselves clean by reforming our lives, and then God will take care that we have the benefit of it, and lead comfortable lives: ver. 16. Only live right, and you will assuredly find, that nothing can go nor come wrong.

2d. See the encouragement given to well-doing: Be but willing, and obedient, and "*ye shall eat the good of the land.*" The land here spoken of was the land promised them: and you shall have all the blessings of the new covenant, the heavenly land of Canaan promised you, and eat of the good of that land.

3d. None but the willing and obedient, can ever eat, so as to enjoy, the good of the land: for though they may live in a *good* land, guilt embitters all they eat; so that they have not the comfort of it; but where guilt is removed, every creature of God is good: 1 Tim. iv. 4. Be not discouraged: your weakness can be no hindrance to God's loving-kindness: if you have but a willing mind he will accept of that; only be careful to evince your willingness by your obedience: 1 John iii. 22. Your sins can no more prevent the mercy of the Lord visiting you, than a patient's sickness would prevent his physician: Matt. ix. 12, 13. Yield obedience to his commands, and great as your crimes might have been against him, He will never upbraid you of them; for He delights in extending mercy to the chief of sinners; Deut. xiii. 17, 18. Every comfort that you can desire you shall have: yea, all the good of the land lies before you: and you shall shortly be put in full possession of your inheritance.

Do not say that your enemies who oppose you are giants, and you, in your own eyes, are but a grasshopper; only be willing and obedient, and you shall—mark that—there is no *if* to it: no—the *ifs* and *buts* relate to changeable man, and not to an unchanging God. The land lies just before you: talk not of the roughness of the way, but march boldly on in all the ways of God's commandments: mountains will fall before you; valleys will be exalted; and, through grace, "*ye shall eat the good of the land.*"

“He that doeth the will of God abideth forever.” 1 John ii. 17.

THE world's darlings never were God's friends, though he greatly befriends them: Matt. v. 45; 1 John ii. 15. The world, and the things of the world, which sinners so highly prize, are passing away; pride, lust, pleasure, honor, wealth, and worldlings, will shortly vanish; but, “he that doeth the will of God abideth forever.” The servants of God are known by their doing the will of God: Jer. vii. 23. There are many who know God's will, but do their own: and who, while they have religion in their head, have the love of the world in their heart. Religion without the world, is better than the world without religion. The believer does the will of God because he loves God: John xiv. 15.

Observe, 1st. The object of a believer's love “*abideth forever* :” and his love shall never fail: Heb. xiii. 8. 2d. The believer himself being born for heaven, and bound to heaven, shall shortly be removed thither; and there abide forever: Prov. xix. 16. Therefore, let your will, in all things, submit to God's will, and you shall have your will of God. 3d. The will of God must be done *now*, and the consequent blessed state of stability will be enjoyed *here*. “He that *doeth*,” not he that *will* do; *abideth*, not *shall* abide: Matt. vii. 24, 25. 4th. The declaration is made without respect to persons; *He* that doeth, whatever may be his rank, strength or condition: Rom. ii. 11. Do you but take care of what belongs to God, and rest assured that God will take care of all that belongs to you: 1 Kin. ii. 3. The animal life must be subject to the divine life; the body must be subject to the soul; and both body and soul subject to the will of God. We are already so greatly indebted to the Almighty, that we can never pay what we owe him; and seeing he requires so little of us, reason says, we ought to do what we can; especially when we bear in mind, that all our good doings only increase our own good: and that *in*, not for, keeping His commands there *is* great reward: Ps. xix. 11. The higher you are raised above the world, the more you will be delighted with the joys of heaven. It is better to know little and *do* much, than to know much and *do* little. Matt. vii. 21.

“The Lord is my Shepherd: I shall not want.” Ps. xxiii. 1.

SHEPHERDS are those who have the care of flocks of sheep; and who make it their business to direct them to a good pasture, lead them to wholesome water, gather them to a fold, at a proper time, and protect them from all harm. Jesus Christ is God’s Shepherd, because his Father gave him his flock of men, who are called sheep; and appointed him to die for, call, feed, and gather them: Ps. c. 3; Zech. xiii. 7; John x. 15.

Although the Lord cares and provides for all, none but a believer can truly say, “The Lord is *my* Shepherd.” Reader, are you a real believer?—if so, the Lord is *your* Shepherd; and you have a right to call him such. It is your duty and privilege to encourage yourself in him: not only from the relation in which he stands to you, but also, from what you have already experienced of his goodness: Ps. cxxi. 2, 3.

David here expresses, 1st. His present confidence; “The Lord is *my* Shepherd;” you may do the same; for you have the same privilege, seeing he is the Shepherd of every particular believer; not one escapes his notice; no, not even the meanest of the flock will be neglected: Isa. xl. 11. He has them all in his fold, and performs well the part of a good shepherd: John x. 11. Unlike the hireling, he never leaves, but is constantly watching them: Ps. xxxiii. 18; and will suffer no one to harm them: 1 Chron. xvi. 21.

All are well kept whom the Lord keeps: he not only provides food, but whatever will add to their comfort: Ps. lxxxiv. 11. This David knew from experience; hence,

2d. He declares his future hope; “*I shall not want.*” Trust in the Lord at all times; and depend upon it he will never suffer you to want any good thing: Ps. xxxiv. 10. You shall have food convenient, and raiment to put on; and such a supply of all good things, as shall leave you no cause to complain the want of any. Bread is not always given to those who trust in themselves; but verily all who trust in the Lord shall be fed: Ps. xxxvii. 3. If the Lord is so good a Shepherd, surely we ought to be guided by him, obey his voice, follow his steps, and, like harmless sheep, lie at his feet.

“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.” Rom. viii. 32.

THIS is a question which unbelief will never be able to answer; and ought to remove all doubts, and silence all objections. Here we have,

1st. The firm foundation on which our hopes are built: “He,” the Father of all our mercies, loved our race so well, that when we were under an arrest and condemned to die, “*spared not his own Son,*” did not think him too precious a gift to bestow for our salvation: John iii. 16. We had *all* sinned and brought ruin upon ourselves, having violated God’s holy law: Rom. v. 12. Stern Justice held us by the throat, while the broken Law thundered out its curses upon all: Gal. iii. 10: and, lo! when satisfaction was demanded, and we had nothing to give, the very God against whom we had sinned, and whose injured Law held us under a curse, spared not his own Son, “*but delivered him up for us all,*” to be made a curse for us: Gal. iii. 13; that he might redeem us from the curse under which the Law held us. “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins:” 1 John iv. 10.

We may, therefore, reasonably and confidently expect,
2d. That “*with him he will freely give us all things.*” He has given his Son for us, and will give him to us: and *with him* also “*freely,*” not grudgingly, nor sparingly, “give us all things,” that he sees we really need: Phil. iv. 19. We have only to let Infinite wisdom determine what things we do need, and then depend upon having them. But we must not think of buying or bartering, in order to attain them: no; we must be willing to receive them as a gift. The coin we use in this world is not current in the other: we must, therefore, go to God as petitioners, and not as purchasers. And now,

3d. Put the question, “*How shall he not?*” If when we were enemies to God by wicked works, he “spared not his own Son,” would not forgive him one stroke, nor abate one farthing of the debt he had undertaken to pay for us, what may we not expect him to do for us now we are friends? Col. i. 21.

"The desire of the righteous shall be granted." Prov. x. 24.

EVERY real believer in Christ has a threefold righteousness: 1st. He is righteous in his person, in Christ; having Christ's obedience and sufferings imputed to him: Isa. xlv. 24; Rom. iv. 6. 2d. His nature being renewed, assisted and directed, by the Spirit of God, he is righteous in his life; but utterly disclaims this, in the case of justification before God: Phil. iii. 9. He believes unto righteousness: Rom. x. 10; and therefore, 3d. his faith is counted unto him for righteousness: Rom. iv. 3, 5, 9.

Although the righteous frequently have their fears, their desire is towards God: and not according to their fears, but according to their faith, shall it be done unto them: Matt. ix. 29. It does not say, the appetites of the body shall be gratified, but the desire of the heart shall be granted. The *desire* of a heart renewed by grace, is, to become like God; to love him more, and serve him better; and to please Him in every thought, word, and act: Ps. cxix. 97, 113. If we make God the delight of our heart, He will give us the desire of our heart: Ps. xxxvii. 4. While in this world we want but little, nor shall we want that little long; but while we need it, God will give it: Ps. lxxxiv. 11. If we take God for our Leader, we are sure to have him for our Provider. We must take care to have the law of God *in* our hearts, and that will regulate the desire of our hearts. Whatever we desire and God withholds, we may rest assured that it would do us no good, could we obtain it, or the goodness of God would compel him to give it.

No father loves his child any the less for withholding what he knows would injure it; neither does our heavenly Father evince a want of love to his children, by suffering them to cry loud, and long, and, after all, refuse to give what he well knows would harm them. But of this we may always rest assured, "*The desire of the righteous shall be granted,*" in some way or other; and in that way too, which will be most to their advantage; for when the Lord does not remove the burden from the back, he never fails to fit the back for the burden: 2 Cor. xii. 8, 9.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8.

For those who are under the law, it is very natural for them to think, that for so much work, they shall obtain so much *wages*: and that God will be faithful to his promise, if we perform the required conditions. This is the result of pride; which arises from ignorance of ourselves, and of the word of God's rich grace and free promises: 2 Cor. i. 20. Every believer in Jesus is a holy, godly soul, and has all cause for daily comfort and joy: 1 Pet. i. 8. All who live godly have the *gain of godliness* while living: for, observe,

1st. It is profitable; and has, or having, the "promise of the life that *now is*:" there is nothing, which would be truly profitable unto us, but godliness has the promise of. Under the Old Testament, the promises were mostly of temporal blessings; but under the New Testament, of blessings spiritual, and eternal. It may be, that but little of this world's good things fall to your lot; but let this encourage you, that, though you may possess but a small portion in the "life that now is," you will, ere long, have no cause for complaint.

2d. Godliness has the promise of the "*life which is to come*:" and the good things you will enjoy there, will fully compensate you for all your pains, trials, crosses, losses, and sufferings, that you may be called to endure, in "*the life that now is*:" Rom. viii. 28. You will find too, even now, if you will only take the trouble to balance the profit and loss, that you *are* a great gainer. For,

3d. Godliness "*is profitable unto all things*:" and will, yea, does, more than make up for all you might be called to lose. Should you be disgraced among men, you are honored before God: 1 John iii. 2; denied in carnal pleasures, you enjoy spiritual ones: Ps. cxix. 165; and for losing a short, vain, uncertain, and sorrowful life upon earth, you will gain a durable, immortal, and most blessed life in heaven: 2 Cor. iv. 17. Having obtained an evidence of the favor of God, in Him you will find a rich, full, and ready supply of all your needs. The form of Godliness alone, is profitable in nothing; but "*godliness*" in power "*is profitable unto all things*."

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. xxxvii. 3.

THE whole of religion appears to consist in taking God at his word; neither can any man be said to *trust* in God who does not obey him: 1 John v. 3. To "trust in the Lord," is,

1st. Firmly to expect whatever he has promised in his word: Ps. lxii. 8; and to stay ourselves upon Him, being resolved to leave with him all future events: Isa. xxvi. 3. But, observe, 2d. It is not enough that we trust in the Lord and do no harm; no: we must trust in Him and *do good*; neither will it do to do good and then trust in our good doings; nor in ourselves, nor anything that we can, or may do: but we are to trust in the Lord after having done all the good we can: Luke xvii. 10. And 3d. It is only when we have done good, that we have a right to expect good: but then, we may confidently trust in the Lord for everything necessary to our well-being; which will include food as well as every other good thing. It does not say, thou shalt be rich; but *fed*: neither does it say, thou shalt live in a palace, or be surrounded with a retinue of servants; but thou "*shalt dwell in the land.*" And certain it is, if you trust in the Lord, you shall have a place to live in; and be *fed* with food convenient for you: Isa. xxxiii. 16.

All you have to do, is, to be careful to live right; and then whatever comes must be right, as far as you are concerned: Rom. viii. 28. Should the winds of adversity blow hard upon your humble cot, and poverty with his iron grasp press you sore, still trust in the Lord, and continue to do good: resolve, rather to perish than to sin: be careful not to go out of the way of Providence; *dwell in the land*; and, though dark may be your way, and your prospects gloomy, forget not, that it is still written, "*Verily thou shalt be fed.*" yea, as truly as God hath declared it. He who fed you last, will feed you still. Be not ambitious; nor covetous; nor a lover of gain; but be careful of your walk; watchful over your own conduct; and, in all things, adorn your profession; lest Jesus be wounded in the house of his friends. The time of your extremity is God's opportunity: food he has promised, and that you shall have. Gen. xviii. 25.

"Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?" Matt. vi. 26.

In all times and seasons, and under every circumstance, there is something to be found in the words of Christ well suited to our state. His words are like a well-finished portrait ; which, whoever looks upon conceives the eyes to be fixed upon him. In order to have your faith simple, and your hope steadily fixed upon God, you are here,

1st. Invited to "*Behold,*" look at, think upon, do see "*the fowls*"—they have no disquietude about what they shall eat. There are many fowls, and various sorts ; some are very ravenous in their nature ; notwithstanding, the God of Providence feeds them all, with food convenient for them : Ps. cxlvii. 9. It gives them no concern, in the fall of the year, how they are to be provided for in the coming winter, still they are fed through the depth of winter ; as well as the height of summer. Will your heavenly Father, who is so mindful of his fowls, be unmindful of his children ?

Observe, 2d. It is not said the fowls at the barn door ; but, the "*fowls of the air* :"—not the tame fowls which are daily fed by their owner ; but the wild fowls, that, without any care of their own, are constantly fed. "*They sow not,*" neither do they trouble themselves to "*gather into barns* ;" nor give themselves any concern about food, till hunger reminds them of their need, then they seek and find it. And while "*your heavenly Father*" feeds them, can you doubt of his feeding you ? Surely not ! And now,

3d. Put the question to your own heart, "*Are ye not much better than they ?*" Not that you have been no more ungrateful than ever the fowls were capable of being, but are ye not of much more value than many fowls ? Matt. x. 31. The fowls were made to serve you ; you were made to serve God ; and how can you serve him without trusting in him ? Endeavor to keep your soul alive by faith in the promises of God ; and your body shall be kept alive by the providence of God : Prov. x. 3. Some trust God while they *have* all things ; but do you strive to trust him *for* all things. "The righteous eateth to the satisfying of his soul :"
Prov. xiii. 25.

“Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” Zech. iii. 4.

PLINY informs us of a rod of myrtle, which, while a traveller carries it in his hand, will keep him from growing weary. Truly the word of God is like this myrtle rod; for it braces our nerves, supports our minds, strengthens our faith, resolves our doubts, smooths our rugged path, and beguiles our weary steps through this world to our native home.

Your attention is called to a most gracious declaration and precious promise, “*Behold!*” This word imports excitement: Isa. vii. 14; attention: John i. 29; joy: Matt. xxi. 5; certainty: Luke xxiv. 39; and, to *behold*, is to look on: Gen. xxxi. 51; consider: 1 Sam. xii. 13; know: John xix. 5; care for: John xix. 26, 27. “*Behold,*”

1st. God has forgiven all thy sins, notwithstanding their magnitude and number; and “caused thine *iniquity to pass from thee*,” never more to appear against thee. Do you ask, is it possible? yea, it is not only possible but certain! for when the Lord forgives, he forgives *all*: and enables us to put off our filthy rags of corrupt affections and lusts, as we would cast off old clothes for which we have no further use; being washed by faith, in the blood of Christ: Rev. i. 5, 6: And,

2d. “*A change of raiment*” is also *given*. By faith we receive, and are clothed with, the righteousness of Christ, which is not only given, but imparted to us. Put *ye* on the Lord Jesus Christ. Rom. xiii. 14. Clothed with this change of raiment, you can appear in the court of heaven, as though you had never sinned; and ask and have whatever you need, with a full expectation of obtaining it: John xiv. 13, 14.

Having obtained a change of raiment for the soul, you may confidently expect one for the body. If your heavenly Father has clothed the inner man, you need not think the outer man will have to go naked. Matt. vi. 32. Some people examine their clothes much, and their hearts little: and are often crying for better clothes, when they ought to be praying for better hearts: 2 Cor. xiii. 5. Many who wear a fine outside, have a filthy inside: Luke xi. 39. A naked soul is far worse, and more to be dreaded, than a naked body.

"If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matt. vi. 30.

THE best of men are but grass at best, whatever might be their endowments: and the grave, as an oven, will shortly consume them all: 1 Pet. i. 24. And that is a grand reason why we should take no distressing thought what we shall wear on the morrow; for to-morrow the shroud, coffin, and grave, may be all that we shall need: Prov. xxvii. 1. The grass cares not for to-morrow; it toils not as we do: and yet it is clothed. Neither do the lilies spin; notwithstanding, Solomon's clothing could not equal theirs. It does not follow, that we are to be idle, and not make use of all lawful means, but the contrary: 2 Thess. iii. 10. But after having made use of every effort to procure those things we need, we should leave the event with God; trusting in, and relying upon him; resting assured, that he who provides for his inferior creatures, without labor, will not fail to crown our labors with his blessing, and provide for us. There are many who pay all attention to the body, and no attention to the soul; but do you pay attention to both, and to the soul most: Matt. vi. 33. Clothing was first made to hide our shame, though many make it all their glory: Ps. xlix. 14. Your clothes may be worn thin; still, you may be worn out before your clothes. Let it, therefore, give you no concern where your next suit is to come from: for surely, He who clothes the grass will *clothe you*.

"O ye of little faith," give your fears to the wind; let it suffice that your heavenly Father knoweth you have need of these things. Let not carnal reason exalt itself against the grace and truth of God. Unbelief is an enemy to your Lord's love and truth. Live no longer in yourself, but in Christ; be happy in him, and comfortable in following him: Gal. ii. 20. "*Shall he not?*" (Can he not? Will he not? Yes, He will; "*much more clothe you,*" than the grass, which either grows unnoticed, is food for beasts, or fuel for the oven. How can you be poor, while in the possession of so many precious jewels, as you have in Christ? Fine clothes may hide the shame of the body, but can never cover the shame of the soul. When you need raiment, ask God: Gen. xxviii. 20

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"Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season." Job v. 25.

It is appointed unto men once to die: Heb. ix. 27; but when, where, and how, is known only to God, in whom we live: Acts xvii. 28; and though we cannot lengthen our days, we may greatly shorten them: Ps. lv. 23; notwithstanding the number of them is set, so that *beyond* that bound we cannot pass: Job xiv. 14. However, that should give us but little concern, seeing we are assured by Him who gives us breath, that every believer shall die seasonably: be no longer in bondage through fear of death; for thou mayest depend,

1st. Upon not being *driven* away, as is the case with the wicked: Prov. xiv. 32; but "*thou shalt come to thy grave*," as one who is not only willing, but waiting his Master's call, fearing no evil: Ps. xxiii. 4. Bear in mind,

2d. Though you may not live to *old* age, the promise is, "*Thou shalt come to thy grave in full age*." You shall live till your work is done; and then, being willing to die, you will be conducted *to* your grave in peace, and pass safely through it. That you will die seasonably, and not prematurely, admits of no doubt; for you will come to your grave "*like a shock of corn*." You know the corn is not cut and housed before it is fully ripe; neither shall death cut you down, nor your body be housed in the grave, until you are ripe for death and glory; as the corn, when cut, is ripe for the sickle, and barn. Our times are in the hand of God, who is the great husbandman, and who is continually watching our growth in grace, and will not cut us down till he sees we are ready; but will not suffer us to remain longer.

You will live long enough to finish your work that God has for you to do; and then, like happy Paul, you will want to be off to your reward: 2 Tim. iv. 6—8. While you do live, live to good purpose; strive to live holy; and, unto the world, die daily; and, while you have life, love Christ more than life. Look unto the Lord, and wait continually upon the God of your salvation: believe him, honor him, obey him, and "*thou shalt come to thy grave in full age, like a shock of corn*;" ripe and rank, ready for the garner of God.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Matt. x. 29.

Who can describe the wild emotion of conscience, and the distress of a soul, under a feeling sense of sin and death? None can, but the heart which knows its own bitterness. Neither can any tongue express the sweet peace, and calm repose, of that soul who rests in Jesus; for a stranger intermeddles not with its joys.

We are told of some, who, through fear of death, were all their lifetime subject to bondage: Heb. ii. 15. But a believer in Christ ought ever to remember, that Jesus, who has the keys of death, commands him not to fear. Rev. i. 17, 18. Neither can he fear while he has his eye of faith upon the promise of God: Ps. xxiii. 4. Observe,

1st. The vast difference between the value of a *sparrow* and a believer. The former were sold "*two for a farthing*;" (less than a cent a-piece) and the latter was bought with the precious blood of Christ: 1 Pet. i. 18, 19.

2d. The notice that is taken of sparrows: "*One of them shall not fall on the ground*," either to take up its food, or by death, "*without your Father*." If, then, your Father is so mindful of his birds, can you suppose him less mindful of his children?

Your enemies, like fowlers, may endeavor to ensnare or hurl their envenomed darts at you, but "*your Father*" will preserve you, while he sees it will be for your good and his glory; therefore, be not afraid of death, nor covet life, since both are yours: 1 Cor. iii. 22. A *long* life is good, but a *good* life is better; and you have the promise of every good thing: Ps. lxxxiv. 11. Live every day as though it were your dying day; and you will have no cause to complain of the want of days: Deut. v. 33. While you have life prepare for death. Improve all the time you have, and when you come to die you will find you have lived long enough: Phil. iii. 21. While you are on the earth, lay up treasure in heaven: Matt. vi. 19—21. Labor to be in your life what you would wish to be in death. While your Father cares for you, what can harm you? 1 Pet. iii. 13. None but a father knows a father's love: and your heavenly Father's love knows no bounds: Jer. xxxi. 3.

“The LORD is thy keeper: the LORD is thy shade upon thy right hand.”
Ps. cxxi. 5.

THE most delightful object to a spiritual eye, the most comforting subject to a spiritual mind, is “God in Christ, reconciling the world unto himself, not imputing their trespasses unto them:” 2 Cor. v. 19. The hills afford us a pleasing idea of our blessed Saviour: As they are elevated parts of the same earth with the lowest valley; so Jesus “was found in fashion as a man, took on him the same nature, and was in all things like unto his brethren, sin alone excepted:” Phil. ii. 8; Heb. iv. 15. Truly, they are well kept whom the Lord keeps. He who keeps the Church is the keeper of every individual member. Art thou a believer in Jesus?—If so,

1st. “*The Lord is thy keeper;*” and as a life-guard would encamp around a prince, to protect his royal person, so the angel of the Lord encampeth round about thee: Ps. xxxiv. 7. What is it, or who is it, can harm thee? His angel guards thee, and He himself keeps thee: Ps. xci. 1—11. What more canst thou need? He is a good Shepherd, and thou canst never have a better keeper, and he has engaged to keep thee safely: John x. 28. Thou mayest meet with storms to toss thee, but wilt never meet with a rock to split thee, while under the protection of so good a keeper. But that is not all; for,

2d. “*The Lord is thy shade.*” Fear not, then, the threatening storms; let the lightning flash, the thunders roar, the tempest howl, and storms beset thee; beneath this *shade* thou art secure: Deut. xxxiii. 12. The cloud of his protecting love is ever over thee; the sickly rays of the sun cannot smite thee; neither can earth and hell, with their united forces, harm thee. For,

3d. The Lord is upon “*thy right hand.*” And though thou mayest have no power, Christ, thy best friend, has all power: Matt. xxviii. 18. And even if thou shouldst lose thy life for Christ, thou wilt find a better life in Christ: Col. iii. 4.

What hast thou to fear? What canst thou fear, while thou hast so good a keeper, so kind a friend, and blest with such a shade, always “*on thy right?*” Away with your fears. Dread nothing but sin. If you would not be burnt by the sun, be careful to walk in the shade; and set the Lord always before you: Ps. xvi. 8.

"**Fear** not: I am the first and the last: I am he that liveth, and was dead: and behold, I am alive forevermore, Amen: and have the keys of hell and of death." Rev. i. 17, 18.

THE faithful believer in Jesus is truly blessed; blessed in him with all spiritual blessings; and enjoys a sweet sense of blessedness in obeying him: Eph. i. 3. Notwithstanding, you may be sometimes sorrowful even unto tears; but should always bear in mind, that nothing can befall you but what is for your good: Rom. viii. 28. Our heavenly Father is so kind, he only gives correction when we deserve destruction: Lam. iii. 22. He never leaves his children for a single moment; and even when death stares them in the face he will command away their fears, by whispering to their hearts, "*Fear not!*" And while he thus encourages them to keep up their spirits, he assigns the best of reasons why they should not fear any danger that may threaten them.

1st. "*I am,*" says Christ, "*the first and the last;*" the first-born of every creature, and the first begotten from the dead: Col. i. 15—18: none were before me; neither shall any come after me: Prov. viii. 22—36. Thus he makes himself known as their Lord.

2d. He is their Saviour; and declares, "*I was dead;*" it is true I had to submit unto death for a time; but then, he could not hold me; I conquered the king of terrors in his own territories; I broke his icy chain, soon as I would; and, "*behold, I am alive forevermore:*" Luke xxiv. 38, 39. Never more shall death have dominion over me; but in the end I will destroy him: 1 Cor. xv. 26. Think not that no one cares for thy safety, or that thy sufferings are unnoticed; for "*I am the AMEN,*" the faithful and the true witness of all to which thou art exposed, as well as all thou art called to endure: Rev. iii. 14.

3d. Be not afraid of any one taking thy life, or sending thee out of the world without my consent, for "*I have the keys of hell and of death;*" and it is impossible for any one to pass from time to eternity without my notice: Rev. v. 12, 13.

Believer, think not that you can die by chance, while the keys of the invisible world hang to the girdle of your Saviour. "Our help is in the name of the Lord, who made heaven and earth:" Ps. cxxiv. 8.

"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. ii. 5.

SAY, soldier of Christ, has thy captain ever deceived thee? Did he not tell thee, before enlisting under his banner, who were his enemies, and what thou hadst to expect from them? Almost every page of his word furnishes accounts how the men of this world look upon the children of God. But no matter who, or what, opposes them, the Lord is resolved to protect them. God's peculiar people are, in themselves, a weak people; and the world hates the cause in which they are engaged; and consequently hates them: John xv. 19. But, for their safety the Lord has engaged to be,

1st. "*A wall unto them;*" and such a *wall* too as their enemies shall not be able either to batter or scale; "*a wall of fire,*" that an enemy cannot possibly approach: Prov. iii. 23, 24. Observe, 2d. He will not be a *wall* on one side only, but "*round about;*" so that, there being no breach, it is impossible for an enemy to injure them: Prov. i. 33. And 3d. The Lord will not enclose them and then leave them, like forlorn prisoners; for He himself will be the *wall*, and will have "*his glory in the midst of her.*"

As the eastern shepherds were accustomed to collect their flocks at night, and make a fire round about them, to preserve them from beasts of prey, which would not venture through the fire, being afraid of it, so the *Lord* is like a circle of fire drawn round about all believers; so that all who serve God may be truly said to live in God: 1 John iv. 16; and have the glory of God in the midst of them. If God gives glory to us, let us be careful to give glory to God: 1 Cor. x. 31; and ever bear in mind, that the vessels of grace will swim in the ocean of glory. We must be purified by Christ, before we can be glorified with Christ. Fear not, then, trembling believer, for greater is he that is for you, than all who can be against you: Rom. viii. 31. Should the hand of God happen to be against you, never think that his heart is against you; for whom he loves he chastens, in one way or other: Heb. xii. 6. Sin not; and fear not. Be not afraid of sinking in sorrow while you are swimming in grace. "There shall not a hair of your head perish:" Luke xxi. 18.

"Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." Heb. xiii. 5.

COVETOUSNESS is a sin that may lie long concealed in our bosoms; but unless it be subdued will find way into our conversation and actions: let us, then, never rest with such an enemy; for, like a cankerworm, it will eat away all our happiness, and bring a disgrace on that cause we profess to espouse: Prov. xxviii. 16. Should you have such an enemy lurking about you, you are exhorted to put it away: that,

1st. Your "*conversation*" might be "*without covetousness.*" 2d. Consider how many good things of this life you have, more than you really deserve, at the hand of God, whose holy laws you have broken: Gal. iii. 10. And, 3d. What spiritual things you have. You have the everlasting, unchangeable love of God fixed upon you—the life, death, and intercession of the Son of God for your wisdom, righteousness, sanctification and redemption: 1 Cor. i. 30; and, as a consequence of this, the Spirit has bestowed graces upon you; hence you have faith in Christ—hope towards God—love to him—delight in him—and a desire to keep his commandments: Ps. cxix. 97; and to encourage and enable you to walk holily, the precious promises are given you as the staff of your faith: Rom. xv. 4. What more can you desire, than these? 4th. Strive to "*be content with such things as ye have;*" be thankful with what you have; and willing to want what he is not willing to give; "*For he hath said,*"—Who hath said?—God, who cannot lie, and who will never deceive thee,—"*I will never leave thee:*" Joshua i. 5: let thy condition be what it may; in sickness and in health, in poverty and in riches, at home and abroad, in honor and reproach, by land and by sea, in life and in death, I will be with thee to bless thee, and strengthen thee, and uphold thee. And, 5th. Though all the world should turn their back upon thee, "*I will not forsake thee:*" Deut. iv. 31.

Is not all this enough to make you content? Can you any longer doubt of his protecting love?—What could a God of Love say or do, more than he has already said and done? Isa. v. 4. Covetousness is a great enemy to all godliness: Col. iii. 5.

"Great peace have they which love thy law; and nothing shall offend them." Ps. cxix. 165.

THE law, the moral law, worketh wrath: Rom. iv. 15; for by it is the knowledge of sin. Have not all believers experienced a sense of wrath in the conscience, when the law has discovered unto them their sins? But this law is subservient to the law of love. Jesus, of whom the ceremonial law was a shadow, and by whose holy life the moral law received perfect obedience to all its requirements, was the "seed of the woman," in whom the law of peace and salvation entered. The law of life and salvation is "sure to all the seed:" Rom. iv. 16. Hence all believers delight in, and have great peace from it; for having made the law of God their rule, they strive in all things to be ruled by it: Ps. i. 2, while a consciousness of having done what the word or *law* of God requires, produces that inward *peace* and serenity of soul, to which the transgressors are strangers.

Observe, 1st. It does not say, they *shall* have peace; but, "Great peace *have they* which love thy law;" so that they do not have peace *for* loving the law of God; but *in* the act of loving it; it is *in* keeping the commands they have the reward: Ps. xix. 11. It is true, they may have great troubles without, but they have "*great peace*" within. They have also, 2d. Great security; for "*nothing shall offend them.*" No one shall entangle them; and no temptation shall be too powerful for them: 1 Cor. x. 13. Nothing shall, nothing can, do them any real harm; for while God is good to all, he is truly good to Israel: Ps. lxxiii. 1. Whatever befalls them must be for the best: Rom. viii. 28. Grace in the heart will create more *peace* than gold in the pocket. Riches may make a man haughty, but religion will make a man happy. And, 3d. The law of God is the will of God and, though a Christian has a will of his own, he must never expect peace in loving his own will; no; it is said "*thy law*," and not *our* law: Matt. vi. 10. There are many who know the law of God, but very few who love the law of God; but those who love not the law, are very soon offended if they are told so; while every wind that blows ruffles them; so that they have no peace: Isa. lvii. 21. Many mistake hearing, or reading the law, for *doing* it.

"These things have I spoken unto you, that in me ye might have peace."
John xvi. 33.

CHRIST'S legacy to all his brethren, is, "tribulation in the world, and peace in him." Every follower of Jesus is sure of the former, and no less certain of the latter. If he has to suffer for Christ, he has peace in him. Observe,

1st. Among the "*things spoken*" of by Christ, while in the world, you may expect tribulations from the world; neither must you be surprised if your heaviest troubles should happen to come from the church; for it may be, that some might think they would be doing the Lord a service by killing you; but all such have no peace in Jesus: John xvi. 1, 2.

2d. The reason why Christ has "*spoken these things.*" Not to discourage you, or keep you in constant fear; no; but to wean you from the world, put you on your guard, and encourage you to hope in him; "*that in him ye might have peace.*" Having made peace with the Prince of peace, you have *peace* with God; peace with conscience; peace with men; peace within, and peace without; and an endless peace awaits you in heaven: Ps. xxxvii. 37. If you have peace with God, the world, the flesh and the devil can never harm you; for though you may have many enemies, you have one friend stronger than all. Christ your Saviour is not only a peace-bringer, but also a peace-maker; and has made peace between your soul and God: Rom. v. 1. The only path he requires you to walk in is peace: Prov. iii. 17. His Gospel is peace: Eph. vi. 15. His reward is *peace*: Isa. lvii. 2. So that, you perceive, it is *in Christ*, and through him alone, that we have *peace*. "These things," says he, "*I have spoken unto you:*" I have told you of them before they come to pass, so, that you need expect no favors from the world. I have now apprised you of them, "*that in me ye might have peace.*"

We are too apt to judge of God's love to us by his providences, instead of his promises; and forget that tribulation in the world is as necessary for the soul as peace in Jesus; or our loving Saviour would never have appointed it for us. The valley of tribulation is no deeper, than the mountain of peace is high. "He maketh peace in thy borders:" Ps. cxlvii. 14.

"By humility and the fear of the Lord, are riches, and honor, and life."
Prov. xxii. 4.

OF the vast multitude who are contending for honor, but few seek it in that way in which alone it can be found. Observe,

1st. The only way to become truly honorable is to become truly humble. "*Humility*" makes men like angels; but the want of it made angels devils. Whenever you would rise highest, be sure you sink lowest: Luke xiv. 11. A believer in Christ is like a ship on the ocean, the greater the cargo, the deeper it swims. The best of saints are the least of saints: Eph. iii. 8.

2d. Humility leads to "*the fear of the Lord*;" which is here put for the whole of religion; and these two together are "*riches and honor*." The only way to be honored by God, is to be humble before Him: Matt. xviii. 4. While you are humble in the sight of the Lord, you will always be honored with the presence of the Lord; for though he reigns in the highest heavens, he also dwells with the humble spirit: Isa. lvii. 15. All the honor that comes from men dies with men; but the honor that comes from God will last forever: Ps. cxii. 6.

3d. As honor would be of no use to the dead, you shall have "*life*," that you might enjoy your honor. The Lord will give you long life, if he sees it needful for you; but if not, as your "*riches and honor*" are eternal, you shall have eternal *life* to enjoy them in: John x. 28. Ever bear in mind, the way to the holy hill lies through the humble vale. When the Christian is one inch above the dust he is one inch too high. Flesh is proud, and apt to glory in the presence of the Lord; but faith in Jesus cuts off all glorying in the flesh, as viewing all our salvation in Jesus alone. Yet, while in the flesh, we are daily exposed to the workings of pride, which invariably darken our views of the Redeemer. The conceptions of lusts are the productions of sin: Jas. i. 15. How much to be deplored, how carefully to be watched against, and prayed to be kept from, are the awful effects of fresh contracted guilt! Pride goes before shame; but "*by humility and the fear of the Lord, are riches, honor, and life*." It is honorable to confess sin; but a shame to commit it. "The memory of the just is blessed:" Prov. x. 7.

"If any man serve me, let him follow me, and where I am there shall also my servant be; if any man serve me, him will my Father honor." John xii. 26.

It is one thing to profess Christ, but another to serve Him.

1st. The *servants* of Christ "*follow him*;" thereby proving that spiritual actions are the marks of spiritual Christians: Matt. vii. 16. All who serve Christ must *follow* him in all his commandments: John xv. 14; methods and precepts: Matt. xi. 29. He must be followed in his example, as a pattern; and in his Providence and Spirit, whithersoever he leads. 2d. The servants of Christ must be always in waiting; "*where I am, there shall also my servant be*;" in the church, in the assemblies of his saints, and whenever his ordinances are administered, wherever it may be, they must ever be ready to obey all his commands: Matt. xviii. 20. 3d. Christ has not only appointed the work, but fixed the wages; "If any man serve me, *him will my Father honor*;" and not with such honor as they deserve, but such as becomes a God to give: 1 Sam. ii. 30. It shall be true honor, well worthy that name; yea, everlasting honor: Isa. xxxv. 10; the highest honor that can be given: Rev. i. 6. Only serve the Son, and notwithstanding your weakness, and inability to perform your work so well as it ought to be, or, as you may desire, your labors will not be rejected, nor your services forgotten. 4th. "*If any man serve me*;" no matter who he is, or what he is, if he does all he can, no more is required; "*him will my Father honor*." For there is no respect of persons with God: Rom. ii. 11.

Some who think themselves the servants of Christ, and expect to be honored by the Father, are very fond of the promises, but despise the duties; others there are who love holy sayings and unholy doings; forgetting that good words, without good works, will never turn to a good account: Matt. vii. 21. If we would wear Christ's crown, we must bear Christ's cross: Matt. xvi. 24. To be patient, and continue in well-doing, is the high-road to honor, immortality, and eternal life: Rom. ii. 7. A saint in rags is more honorable than a sinner in robes.

“He will be our guide even unto death.” Ps. xlviii. 14.

IF the Lord be our God, there is no question about his being our *Guide*; and it is our special mercy we do not serve an unknown God; he has manifested himself to us; is known by us; and we have his Spirit within us: Rom. viii. 16. Here is,

1st. The joyful assurance of faith: “*He will be our Guide* :” he will not only show us the way, but put us in it. There is no part of our way but he is perfectly acquainted with; and all the way we should go he has marked out for us: Ps. i. 6. Who, then, can be so well qualified to guide us? Perhaps you are ready to say, my path is so crooked, dark, and intricate, that I fear I shall never get safely through it. Let that never trouble you; leave that to your guide; that is his business; he has engaged to guide you, and must do it. All you have to do, is, to be guided by him; go by his directions; and when it comes to the darkest, so that you have no light, then hang upon his arm; trust in him, and stay yourself altogether upon him: Isa. l. 10. O, tremendous thought! if God were ever to cease to be our *Guide*, we should stumble and fall into remediless ruin; but such a thought can only be produced by ignorance and unbelief; and tends to presumption, thinking we can do something to cause the Almighty to become our God and Guide; and if we fail, he will leave us to grope our own way into the bottomless pit. Such is not the language of Scripture; no; for both say,

2d. “*He will be our guide even unto death* ;” and that will be the end of our journey; yea, and he will not only guide us *to* death, but *through* death: Ps. xxiii. 4. He will guide us to death, and lead us through death; so that death shall not be able to do us any real injury: Ps. lxxiii. 24.

Perplex yourself no longer; commit your way unto the Lord, and he shall bring it to pass: Ps. xxxvii. 5. There is no darkness, no difficulty, with God; and he is engaged, by all he has and is, for your security. The gloomy night of life will soon be past, and the glorious morning of eternity will break in upon your soul, when all your difficulties will have forever vanished. Bear in mind, there are no *ifs*, *but*s, and *may-bes* about it. He will make darkness light before you: Isa. xlii. 16.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." James i. 5.

THE revealed truths of God, and not his secret purposes, are the objects of our faith. Happy art thou, O Christian! even should your case be as was Paul's, when neither sun nor stars appeared for many days; and when no small tempest is upon thee, and all hope of being saved seems taken away: Acts xxvii. 20. For in every storm you have Jesus at the helm; who well knows how to take thy vessel into port; though you may be ignorant and unacquainted with the coast. All men are ignorant, but none more so than ourselves; and while fools profess great wisdom, let you and I confess our want of wisdom. Here we have,

1st. A view of God's liberality: "*If any of you,*" without regard to age, condition, or acquirements, "*lack wisdom,*" and are sensible of your lack, "*let him,*" without any scruple or delay, "*ask of God*" to supply that *lack*; who is infinite in wisdom and has an abundance to give: Rom. xi. 33.

2d. The encouragement given to ask: He "*giveth to all men;*" and will, therefore, give it to us, so sure as we ask it. Be not bashful; the only way to become wise, in God's sight, is first to become fools in our own. Make no excuse about your wanting so great a stock, in consequence of your being so very ignorant. But remember,

3d. He giveth to all men "*liberally;*" plentifully; and cheerfully; yea, you shall have as much as you need. Do not think either, that you will not be so successful as others have been.

4th. The matter is put beyond dispute; "*It shall be given;*" there is but one *if* in the whole matter; and that is, "*If you lack;*" you have no room to doubt of obtaining all the information you can require; "*it shall be given.*" Do not be afraid either of going at a wrong time, or, of your ignorance confounding you and exposing your folly. For,

5th. He "*upbraideth not.*" Go when you may, you cannot go out of season; ask as often you will, you will never be upbraided on account of being troublesome; but will receive a liberal supply.

"He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doeth shall prosper." Ps. i. 3.

WHAT a beautiful gradation is here ! 1st. "*He shall be like a tree*;" not a shrub, or bramble, that is of little or no service; but a tree; grafted into Christ the tree of life: Isa. lxi. 3. Not like a tree that grows wild and unnoticed in the forest. But, 2d. "*like a tree planted*;" removed out of its natural and unprotected situation, into one much more favorable to its growth; *planted* by the grace of God. 3d. Mark his situation ! Not in the burning desert; nor by the side of a brook, that in the time of drought would soon run dry; nor on the bleaky beach, where the angry waves would continually cover it with their spray; but "*by the rivers of water*;" where it shall always find sufficient moisture to support its growth: Ps. civ. 16. Observe, 4th. It is not a tree for fuel, but for fruit; neither is it a barren tree: but a *fruit-tree*; and one that "*bringeth forth his fruit*:" Deut. xxx. 9. God will not suffer barren trees to remain always in his garden: Luke xiii. 7. Notice, 5th. It does not say, he brings forth fruit always alike, either in quantity or quality; no, but "*in his season*." Neither does it say, it is not to be exposed to storms, tempests, nor dark nights; nor that it shall have no enemies who will endeavor to steal the fruit, or injure the tree; no; but none of these things shall prevent it from bringing forth fruit in its season: Ps. xcii. 12. The leaves of the trees in the forest do fade and fall: But, 6th. "*His leaf shall not wither*;" his profession shall be preserved from decay; while those who bring forth the leaf of profession, without any good fruit, even that leaf shall wither; and they shall become ashamed of the leaves they have worn. The word of the Lord in the heart will keep the profession green. He is an ever-green, always flourishing: Deut. xi. 14, 15. And, 7th. "*Whatsoever he doeth shall prosper*;" so that, whatever befalls him, all tends to promote his growth. It does not say, if he is a farmer he shall always have an abundant harvest; nor, if a merchant, all gain and no loss; nor if a tradesman, no disappointment; no, but "*whatsoever he doeth*," all shall work for his good. Rom. viii. 28. Yea, all things *now* work well for such an one.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. vi. 33.

THERE are many who make religion their by-business; but do you make it your main-business; and then you will find it a profitable business: 1 Tim. iv. 8. Here we have,

1st. The course of life enjoined; "*Seek ye first the kingdom of God;*" endeavor to submit to the mild sceptre of Christ, and secure the erection of his kingdom in your heart; or, be subject to Jesus: Luke xvii. 21. But, in order to secure the kingdom of God, we must seek "his righteousness;" make ourselves acquainted with his method of making men righteous: Acts xiii. 39. And if we would seek the kingdom and righteousness of God successfully, we must seek it "*first.*" Let your work above be first done, that your work below might be well done. Seek it first every day, and as sure as you seek it you shall find it: Matt. vii. 7. Let holiness be your way, and heaven will be your end.

2d. We have the promise annexed to the observance of the injunction: "*All these things shall be added unto you.*" Having secured the first two things, all these things shall be given you into the bargain. Do you ask what things? The answer is, all good things: Ps. xxxiv. 10. "All these things" necessary for the support of the body, whatever you really need, "*shall be added unto you:*" Phil. iv. 19. There can be no room to doubt of this, since the Saviour has declared they *shall* be added.

Be careful to seek holiness, and you are sure to find happiness. Religion is the one thing needful; make sure of that *one* thing, and that will secure to you *all* needful things: Luke x. 42. He who has enough has plenty. He who possesses Christ has all things in Christ: 1 Cor. iii. 21—23. You have nothing to dread from poverty in pocket while you are poor in spirit: Matt. v. 3. What further security can you ask, or desire, beyond eternal veracity? While Christ is yours, what have you to fear? What can you fear? Troubles you will have; and scarcity of some things you may have; but be careful to *seek first* God's kingdom and righteousness; and you shall have plenty of needful things added. Say, is not that enough?

“And ye shall serve the Lord your God, and he shall bless thy bread, and thy water.” Exod. xxiii. 25.

EXHORTATIONS sound so legal in the ears of some, that they cannot bear them to be used, either to saints or sinners; but they have most need of them who see the least cause for them. Here we have,

1st. A duty enjoined: “*Ye shall serve the Lord your God;*” but it shall not be for naught. The true and proper foundation of the service of God, should be laid in a knowledge of him—reconciliation with him—and a deliverance from all other masters: 1 Chron. xxviii. 9. To serve God is reasonable—advantageous—and necessary. Serve God and depend upon his serving you; serve him faithfully, with your whole heart, and he will give you the desire of your heart: Ps. xxxvii. 4. God in Christ is your Father; you may, therefore, expect his service will be easy; yea, perfect freedom: Gal. v. 1. There are those who wear God’s livery and do the devil’s drudgery; but all such have no lawful claim to the promises of God.

2d. We have a precious promise annexed: “*He shall bless thy bread and thy water.*” The Lord has not only promised you bread and water, but a blessing also; and what more can you desire? Prov. x. 22. Bread and water, with the blessing of God, will make you look fatter and fairer than the wicked who may eat at the king’s table: Dan i. 15. Christ and a crust are greater riches, than great treasures without Christ: Matt. xvi. 26. The Lord will not only bless “your bread, and your water,” but all that you have: Deut. xxviii. 3—6; and enable you to rejoice in all the good things he gives you: Deut. xxvi. 11. Some masters give their servants but few things, and those very sparingly; but God gives to those who serve him all things richly: 1 Tim. vi. 17.

Our necessary dependance upon the goodness of God should bring us to obedience; and deter us from offending our Protector and Benefactor. “*Ye shall serve the Lord your God,*” is the precept of our best friend; who has a just claim to all our services; and for a worm of the earth to scornfully turn away, and, by his actions, say, “*I will not!*” is the deepest of ingratitude. Do you bless God, and depend upon his blessing you.

“Blessed are the meek, for they shall inherit the earth.” Matt. v. 5.

THIS precious jewel, or promise, is a quotation from Ps. xxxvii. 11; and appears to be one of the most direct temporal promises we have in the New Testament. Moses was a *meek* man; he possessed a temper of mind humble and submissive to the will of God, and not easily provoked by injuries: Numb. xii. 3; but Jesus Christ, being infinitely more so, must be our pattern: Matt. xi. 29. Observe,

1st. “*Blessed are,*” not shall be, “*the meek;*” that is, happy are the meek. They are those who believe that whatever befalls them is for the best: Rom. viii. 28. They, therefore, quietly submit to the will, word, and rod, of their heavenly Father: Luke xxi. 19; and are mild and kind toward all men. They possess themselves; are governors of all their passions; imitate their Saviour; and would rather die than sin: Gen. xxxix. 9. They not only are in possession of themselves, but,

2d. “*They shall inherit the earth.*” It does not say they shall have much of the earth; but “*inherit*” it. They shall have a peaceable and quiet possession in it; it shall be to them a land of Canaan; which was typical of that rest which they enjoy: Heb. iv. 9; Deut. xxvi. 11. Neither shall their inheritance below be any the less for their laying up treasures above. The meek stand above present things and look at eternal things: 2 Cor. iv. 18. Their inheriting the earth does not keep them from Christ; that would be ungrateful; but leads them to Christ, to tell him they are thankful. Christ, at the worst, is better than the world at the best: Phil. iii. 7, 8.

O happy frame of mind! that thus secures heaven and inherits earth. “Blessed,” truly blessed, “are the meek,” who, however ill men may treat them, treat all men well; who are always thankful in the possession of what they have of the earth; well knowing, that when God withholds one thing from them, his design is to give a better to them. It is true, we cannot say they are perfect in holiness—have no doubts—that their blessedness is never interrupted; but, after all, they are blessed in their condition; for they are supported, instructed, inherit the earth now, and shall in the end inherit all things. In a little while, you will be of age; and then you will inherit a kingdom that cannot be moved.

"In the fear of the Lord is strong confidence; and his children shall have a place of refuge." Proverbs xiv. 26.

THE wicked flee when no man pursueth; but the righteous are bold as a lion: Prov. xxviii. 1. Here we have a double consolation.

First, "*In the fear of the Lord is strong confidence.*" Sin makes man a coward; but "the fear of the Lord," that is, personal piety and practical holiness, toward God and man; or, holiness in heart and life: 1 Kin. xviii. 3; or, in other words, true religion, inspires its possessor with strong confidence; not in himself, but, in God: Eph. iii. 12. The man who fears the Lord has nothing else to fear. 2d. In poverty he has confidence, and doubts not but the Lord, whom he endeavors to fear, or serve, will feed him: Ps. xxxvii. 3. Gracious principles produce holy actions; hence arises serenity of mind, and strong confidence. 3d. In persecution he fears not man; but rejoices that he is counted worthy to suffer in so good a cause: Acts v. 41. The cruelty of man never leads him to doubt the mercy of God. 4th. Under temptation, religion gives strong confidence, that the Lord will lay no more upon him than he is able to bear: 1 Cor. x. 13; and will in due time deliver him. 5th. In sickness, and pain, when all human help fails, the fear of the Lord gives strong confidence in his unshaken promise: Ps. xli. 3. And, 6th. In the trying hour of death, there is strong confidence in the fear of the Lord: Ps. xxiii. 4.

Secondly, "*His children shall have a place of refuge.*" Believers are all the children of the Lord, by regeneration and adoption: John i. 12; Rom. viii. 15. And "His children shall have a place of refuge," in him: Ps. xli. 1. And let not the confidence of this God-fearing father shake, for "his children" shall not be left defenceless. Are you a parent? Let not your confidence fail you on account of *your* children, even should you not see your prayers, answered in their behalf; your prayers, and tears, shall not be forgotten before God; though your children may seem to live regardless of all you can say or do. Your admonitions and example will live after you are dead. You may with confidence leave them with the Lord, and depend upon his taking good care of them: Jer. xlix. 11.

"The promise is to you and your children." Acts ii. 39.

WHEN God entered into covenant with Abraham, he promised, not only to be a God unto him, but his seed also: Gen. xvii. 7; and declared that in him all families of the earth should be blessed: Gen. xii. 3. And Peter, when addressing the Jews who had long had an interest in the Covenant, and wore the seal of it, reminded them of this fact. "*The promise*" of the remission of sins, and the gift of the Holy Ghost, "*is to you;*" as much as ever it was to them; "*and to your children;*" even as it was to theirs: Isa. xlv. 3. Let every believer in Christ do by their children as Abraham did by his, and they shall find that the promise is not confined to the Jews, but was extended even to all that are afar off: Gen. xviii. 19.

No matter how far from God your children may appear, God is able to make his call reach them; and the grace that found you out, is able to find out them; and you have no room to doubt but it will: Prov. xx. 7. You cannot give your children grace; but remember God can: Jer. xxxii. 27. When endeavoring to cultivate the minds of your children, you may often have to sow the seed in sorrow; but that is no proof it will never spring up: Ps. cxxvi. 5. You can trust the Lord with yourself, and are not afraid to venture both soul and body upon him; and why not trust him with your children? Ps. xxxvii. 25, 26. Continue to instruct them, to the best of your ability; teach them to know themselves; to know God in the several relations in which He stands to them; to know Christ, in his person and offices; to know the Scriptures, which are able to make them truly wise, in the way of salvation: 2 Tim. iii. 15, 16; John xiv. 6. Set them a good example; pray with them, and for them; and put them upon praying for themselves; and, having done all you can, leave the event with God; never doubting but it will be well with them, both here and hereafter, "For the promise is to you and your children:" Jer. xxxii. 39. Endeavor, all that in you lies, to make your children acquainted with the fact, that this promise belongs to all of them. The promises of God are sure. Not a word that God hath spoken will by him be forgotten.

"The house of the righteous shall stand." Prov. xii. 7.

THE grave is the *house* appointed for all living: Job xxx. 23: and the body is a *house* for the soul: 2 Cor. v. 1; the former of these houses shall be destroyed: Hos. xiii. 14; and the latter shall crumble to dust: Job xxxiv. 15; but "*the house*," the household, or family, "*of the righteous shall stand*:" Acts x. 2. And no wonder; for how is it possible for that house to fall, which has the upholder of the universe for its prop? Matt. vii. 24. Whatever may become of others, it shall be well with the righteous, or, he who fears God, and his *house*: Gen. vii. 1. All who sustain the character, *righteous*, may rest assured the promise belongs to them; and that their families are under the special protection of heaven; therefore, no real evil can come nigh their dwelling: Job v. 24. The providence of God may change often, but the promises of God change never.

The righteous have wisdom to govern their families aright; and family-piety is sure to bring family-blessings: Ps. cxxviii. 3—6. Death may remove a righteous man from his house, but his "*house shall stand*;" his family shall be kept up; his name shall not be forgotten: and his generation shall be blessed: Ps. cxii. 2. Look upon your own righteousness as filthy rags; while you live by faith on Christ your Righteousness.

Be careful to know, that, through Christ, you are righteous in the sight of God; and then, by faith, lay hold of the promises of God. There are many who look like saints in God's house, who live like sinners in their own house: Eph. v. 12. A righteous man is a *new* man: 2 Cor. v. 17; and, consequently, has put off the *old* man with his deeds: Col. iii. 9. The path of the righteous may be dark, but the word of God is his lamp: Ps. cxix. 195. His enemies may be numerous and formidable, but the Lord is his shield: Ps. xxxiii. 20. How then, can it be possible for his house to fall, while it is so well supported? Tempests may howl, storms arise, and foes beset it, but after all that can be done, "*The house of the righteous shall stand*." The rigors of superstition are from *man*. The voice of God, is, fly misery: live and be happy. Rehearse, in your own house, the part you would perform in God's house.

"The Lord is faithful, who shall establish you, and keep you from evil."
2 Thess. iii. 3.

It is the duty and privilege of all Christians, not only to pray to God, but to trust in him. Observe,

1st. What encouragement we have to put our trust in the Lord: "*The Lord is faithful.*" He is faithful to his promises; he neither can nor will forget them. The Lord's saying of it is his doing of it; when once the promise is made, the performance is sure to follow: Heb. vi. 18. He is faithful in all the relations in which he stands related to us; as a faithful God, and a faithful Friend; who was never known to disappoint one who trusted in him: Ps. xxii. 4, 5.

2d. What that good is, we may expect from the Lord; 1st. Establishment: What a consolation is this to the poor trembling believer; who, from a sense of his own weakness, is constantly crying, "O how unstable I am! I am afraid that evil will, some time or other, prove my ruin!" Should this be your case, you would do well to remember, it was grace that saved you from evil; and were you no better kept than what you can keep yourself, you would soon sell your birth-right, and make a shipwreck of faith and a good conscience: Eph. ii. 8, 9. The Lord has engaged to "*establish,*" to fix, settle, and confirm you; and that should silence all your fears. He will direct, assist, and bless your undertaking: Ps. xc. 17. You have a corrupt, deceitful heart, that would constantly deceive and lead you into evil: Jer. xvii. 9: but let not that trouble you. For, "*The Lord shall establish you, and keep you from evil.*" The promise is made to you, and you need not be concerned about the performance of it: Matt. v. 18. He will not only keep your own person, but all that appertains unto you: Prov. xiv. 11. He regards yours on your account; and you may depend upon his keeping you, and all you commit to his care, in perfect safety; for "*The Lord is faithful.*" The evil of sin is the greatest of all evils; and you need fear nothing so long as you are kept from that evil. Remember there is a wide difference between your living in evil, and evil living in you: Rom. vii. 21—23. Love the Lord—be afraid of sin—and ashamed of your unbelief.

CHAPTER II.

PROMISES RELATING TO TROUBLES IN LIFE :

IN GENERAL.

OF PRESERVATION FROM EVIL.

“There shall no evil happen to the just.” Prov. xii. 21.

THE way of religion is a safe, pleasant, comfortable, and profitable way. Where grace reigns in the heart, it produces a holy security and serenity of soul; it enables a man to hold fast his integrity and peace, whatever happens; and gives him boldness before God and the world: Acts iv. 13. Whoever is careful to be sincerely *just* (righteous) may, in the midst of abounding calamity, rely upon the promises of a righteous God, who has engaged that “*no evil*” shall happen to them.

“*The just*” may have troubles, yea, many troubles; yet, to them, those troubles have “*no evil*” in them: Ps. xci. 10. The Lord, by the power of his grace, that principle of justice in them, keeps them from sin; so that though they may be tempted, they shall not be overcome by the temptation: 1 Cor. x. 13. “*The just*,” being satisfied they are in the path of their duty to God and man, feel themselves relieved from an oppressive burden; it being their privilege to leave all consequences with God: Ps. xxxvii. 5. Be not discouraged; whatever happens thee, whether sickness, poverty, crosses, disappointments, persecution, or losses, “*no evil*” shall, no evil can happen thee; He shall deliver thee in six troubles; yea, in seven, there shall *no evil* touch thee: Job v. 19. Fear no evil but the evil of sin.

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." John xvii. 15.

OUR advocate with the Father is intimately acquainted with our wants, burdens, dangers, weaknesses, and difficulties; and we should, therefore, fear *no evil* but sin. Our spiritual enemies, it is true, are numerous and formidable; but we have nothing to fear from them; nor from anything else that may come upon us, over which we have no control; since Christ has prayed that we might be preserved from evil. Observe,

First, the prayer itself. 1st. He prays, "*Not* that they should be *taken out* of the world." No, for many important ends are answered by Christians being continued in the world. Through their continuance in the world its conversion is promoted. They are the light of the world; and men beholding their good works, are led to glorify the Father of mercies: Matt. v. 14—16. The world is corrupted, and Christians, through their continuance in it, are, as the salt of the earth, the means of preserving it from further corruption: Matt. v. 13. The doctrines of the gospel which they spread, as salt, are penetrating, quick, and powerful: Heb. iv. 12; reach the heart: Acts ii. 37; are relishing, cleansing, and preserve from putrefaction. All other knowledge is very insipid without them: 1 Cor. ii. 14. The gospel is an everlasting gospel, and an everlasting covenant is called a covenant of salt: Numb. xviii. 19. Notice, 2d. For what Christ *does* pray. He prays that they might be "*kept from the evil*;" and for this he has taught us to pray: Matt. vi. 13. He does not here pray, that they might be kept from poverty, affliction, and pain, but from "*the evil*."

Secondly. The present situation of Christians. Whilst here they are mixed with ungodly men, living in the same house, following the same business, and exposed to the same temptations. But, though they are in the world, and have to do with it, they are not *of* it: John xv. 19. Through grace they are kept from the *evil one*: 1 Pet. v. 8; from the evil thing; and from the evil of an evil world: Gal. i. 4. Christ hath prayed for you. Away with your unbelief; admire and adore that Saviour who prays for you: 1 John ii. 1. Fear not, while your Redeemer lives and prays.

"God is our refuge and strength, a very present help in trouble." Ps. xlv. 1.

"God," who is self-existent, consequently independent of, and far superior to, every other creature, "*is our refuge*:" and to Him we may have recourse. Here we are taught to triumph in God. Are we pursued by our enemies? "God is our refuge," to whom we can flee, and in whom we are safe: Prov. xviii. 10. Notwithstanding our past sins, and present unworthiness, infinite wisdom, Almighty power, and unbounded goodness, *is still our refuge*. Our father, friend, and God is our refuge; our tower; our hiding-place; and to him we have free access at all times, and under every circumstance, through His beloved Son, our elder brother: John xiv. 6.

Trouble you may, yea, will have, of one kind or other; but remember, God teaches some of his best lessons in the school of affliction; and though you cannot live without them, you may live above them. "God is our refuge;" and to whom should a creature go but to his Creator—a child but to his father—a sinner but to his Saviour—or a dependant but to his kind benefactor? Indeed, to remove all our scruples, it is made a part of our religion to apply to God as our refuge: Ps. l. 15. But we ought to go humbly, confessing our sins: Jer. xiv. 7; reforming our lives: James iv. 8. Are our enemies strong, and our troubles great? He is our "*strength*," to bear us up under every trouble, and fit us for every burden. If we are distressed, he is our "*help*." Not a help at a distance, but, "*a present help*." A help at hand. A tried-help. There never was, nor can we desire, a better help. Whenever God helps, it is always with a dead-lift. See Ps. cxlv. 18; Ps. xviii. 30; Heb. xiii. 5. He has been tried long and often; and was never known to fail; and is the same now as ever; so that we have nothing to fear while "God is our refuge;" nor anything to doubt while he is our "*strength*;" but have all things to hope while God is our "*help*;" and cause for rejoicing that he *is*, not only a present help, but a "*VERY present help in TROUBLES*." Troubles of all kinds, no matter how, whence, or when they come. "The Lord will be a refuge for the oppressed, a refuge in times of trouble:" Ps. ix. 9.

“My grace is sufficient for thee.” 2 Cor. xii. 9.

WE are not to expect the pure enjoyments of heaven while on earth: we should, therefore, be more careful to enumerate what is *for* than what is *against* us. Our sorrows may be many, but our mercies are more; and though, like Paul, we may find troubles on every side, the pit is never so deep but we may look up it; Ps. xl. 2. Whatever might have been the Apostle’s affliction, we know it was a *peculiar* one. There was given unto him a *thorn* in the flesh, and a messenger of Satan to buffet him. It was such a trouble as the goodness of God would not suffer him to remove; but still the prayer of faith was not in vain; for though the burden was not removed from his back, his back was fitted to the burden; and he received this gracious answer: “*My grace is sufficient for thee.*” We may not be suffering precisely as the Apostle was; but every Christian has *his* thorn in the flesh: Heb. xii. 1.

God sometimes answers prayer in wrath: Numb. xi. 4, 5, 31—33; and sometimes denies in mercy: 2 Cor. xii. 7—9. Our afflictions may be considered in two respects: 1st. In their *appointment*. The Lord holds all creatures in his hand, and can correct and control their agency. He is the wise disposer of all events, and orders all things for the good of all his creatures: Rom. viii. 28. Never let us stop at second causes; but mount in our reflections to that gracious Being who sits at the helm of affairs, ordering all things after the counsel of His own will. 2d. In their *design*. Afflictions are as frequently designed to prevent our falling into evil, as they are to recover us after we have fallen: Ps. cxix. 71. It matters not what *your* troubles are; for, if it is for your good, God will remove them; and, if not, you will find the supporting *grace* of God “*is sufficient*,” and He will lay no more upon you, than what He enables you to bear: 1 Cor. x. 13. Wherever the Lord gives *grace*, He is sure to try grace; but be not discouraged at the cross. Draw sweet consolations from all your afflictions: 2 Cor. iv. 17. Troubles are never comfortable, but always profitable: Heb. xii. 11. In all your troubles and afflictions, put your hand of faith upon, “My grace is sufficient for thee.”

“Cast thy burden upon the Lord, and he shall sustain thee.” Ps. lv. 22.

GRACE reigns through the righteousness of Christ; and all the mercy and favor we receive from God is in a way of righteousness. The soul, having fallen from a state of innocency in the first Adam, till it has a knowledge of being restored in Jesus, the second Adam, can never be happy; but we enjoy the knowledge and comfort that we are righteous before God through faith in Christ: Rom. v. 1. Care is a trouble, and trouble is a burden which makes the heart stoop: Prov. xii. 25. Observe,

1st. Our troubles, though we see them coming from God, must drive us to God, and not drive us from him. “*Cast thy burden upon the Lord;*” Cast it upon Him by faith and prayer; commit thy way and works to Him: Ps. xxxvii. 5. Stay thyself on his providence and promise; and be easy in the assurance that all is working for thy good: Ps. cxxxviii. 7. Cast thy whole burden upon Him; as thy troubles come one at a time, take them to, and cast them upon, the Lord. Enter into thy closet, lay all thy troubles before Him; and, on leaving thy closet, be sure to bring not thy troubles away with thee; but leave them with the Lord: Nahum i. 7. Whenever we take our burden to the Lord, unless we leave it with him, the burden becomes heavier and we grow weaker.

2d. The encouragement given: “*He shall sustain thee.*” Precious assurance! He *shall*, not *may*, nor perhaps, but He shall. Do what? Sustain thy burden? Yea, more than that; “*He shall sustain thee,*” and thy burden into the bargain: Ps. xxvii. 14. He has not promised immediately to free thee, but sustain thee: 1 Cor. x. 13. God had one Son without *sin*; but He never had one without suffering: Heb. xii. 6. “*Cast thy burden now upon the Lord;*” for He will never be more willing to sustain thee, than he *now* is. When the Lord uses corrections, He only designs to convey instructions. Never did a tender nurse sustain an infant in her arms with greater care, than the Lord will sustain thee in the arms of his power: Isa. xlix. 15. He will strengthen thy spirit by His spirit. Take the Lord at his word, and cast thy burden upon him.

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way for your escape." 1 Cor. x. 13.

WE live in a world of temptations, beset with snares on every hand; in every place, condition, employment, relation, and enjoyment, our faith is exposed to trials: but this should in no way discourage us; for either our trials will be proportioned to our strength, or our strength to our trials. Great comfort is to be drawn from this precious passage! For,

1st. "*God is faithful.*" Satan may be a deceiver, but God is true. Men may be false, and the world treacherous; but God, in whom is our strength, will never fail us: Ps. lxxxix. 33. Do not look at your own unfaithfulness, but at God's faithfulness. Bear in mind,

2d. He is wise as well as faithful. He knows what you can bear better than you do; distrust not his grace and faithfulness; for He "*will not suffer you to be tempted (tried) above that ye are able:*" Heb. xi. 17. Difficulties in your way should never discourage you, since God will take good care they shall never be too great for you to encounter. Rely upon his faithfulness. And,

3d. Mark well the issue: "*Will with the temptation (or trial) make a way for your escape.*" You may be so surrounded with troubles and difficulties that there may appear to be no way left for your escape; but that is no proof that such is the case; and, admitting there is *now* no way, God will make a way for your escape. There is no valley so deep and dark but God can find a *way* through it. You may even be so troubled as to become weary of life: Job x. 1; but God will preserve your life, and support your strength. There can be no affliction so grievous, nor any trouble so great, but He can prevent, remove, or enable us to bear; and, in the end, overrule to our advantage: Rom. viii. 28. But unbelief might be ready to ask, how? while faith cries out, that is Father's business! and all I know about it, is, God hath said it, and will assuredly do it: Dan. iii. 17, 18. A child of God is a child of troubles, and should always take his troubles to God: Ps. cvii. 6. Men are fickle; your heart is deceitful; but "*God is faithful.*"

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. l. 15.

HUMAN nature is constantly hatching its fears and unbelief, in anxious questions concerning *to-morrow*; or some threatening trouble; but Christ says, "Let not your heart be troubled." A good word maketh the heart glad: Prov. xii. 25. Poor, troubled Christian, here is a good word for thee.

1st. "*Call upon me*;" be sure you mind that precious invitation; for our troubles must never keep us from God; but lead or drive us to him. Call upon whom you will beside, let nothing prevent your calling upon God. Be not afraid of calling at an unseasonable hour; for you will always find Him at home, seated upon a throne of grace, in constant readiness to attend upon all calls that are made upon him: Ps. xxxiv. 15.

2d. Observe the time when you are invited, yea, commanded, to call upon him; "*In the day of trouble.*" Troubled soul, do mind the *time*! While in health, ease, affluence, and honor, you may scarcely be able to walk through a street without meeting with the invitation, "call upon me;" but under a reverse of circumstances, "in the day of trouble," it may happen that you may not only wear out your shoes, but also your feet, without meeting an earthly friend who would sympathize with you and say, "call upon me." But the Lord urges upon you to call upon Him; even when every other friend may have forsaken you, and every other refuge have failed you: Ps. xxxiv. 17. Call upon him in the full expectation of not calling in vain. For,

3d. The promise is, "*I will deliver thee.*" He will not put you off with, "Can't you call again." No, but will, positively, "deliver thee." This is a cheap way of obtaining deliverance: Isa. lv. 1; nevertheless, it is a sure way: Matt. xi. 28. Others, on whom you may call, may tell you how *sorry* they are for you; but the "Lord will *deliver* you." And now,

4th. Notice all He expects from you in return; "*Thou shalt glorify me.*" This you must do, not only by telling of his goodness, but, by living to his glory. He has always delivered *all* who called upon him, and will deliver *THEE*: Jer. xxix. 11.

"The Lord knoweth how to deliver the godly out of temptations." 2 Peter ii. 9.

THIS is a living comfort in the saddest seasons; the Lord knows both our sorrows and the cause of them. He follows us, though we have cared so little for him; and comforts us, though we have grieved him. It is the duty of all who live "*godly*" to look out and prepare for temptations, (or troubles) seeing they are a part of their legacy: John xvi. 33; and the way to heaven lies through them: Rev. vii. 14. The Lord knows the *godly* wherever they may be, and though there may be but one in five cities, that one shall not be forgotten: 2 Pet. ii. 6, 7. Observe,

1st. The character given of those who look for deliverance, "*the godly*." A godly man, having obtained grace from God, makes it his business to glorify Him; by worshipping, and imitating him: Ps. xii. 1; Titus ii. 12. Only be careful to serve God, and never doubt of his serving you. The people of God are frequently so hedged about with troubles, that they can see no prospect of deliverance. But,

2d. "*The Lord knoweth how to deliver*;" even when short-sighted man can see no way, He sees many ways: Isa. lv. 8, 9. Infinite wisdom can never be at a loss for a way to deliver the godly. But remember it is God's work to "*deliver the godly*;" and he knoweth how. Can you, then, for a moment doubt of his willingness? Name a single instance, if you can, in which he either wanted the will or the way. Throughout the whole course of your life, do you ever recollect having one trouble from which he did not deliver you? Not one. Then why doubt now? Is the arm of the Lord shortened that he cannot save? or his ear heavy that he cannot hear? Isa. lix. 1. Mercy's fountain is not dried up, though the God of mercy may appear to be silent: Matt. xv. 23. Every other port may be closed against you; but the port of heaven is always open; and you may venture to run in there with your half-wrecked bark; and lie in perfect safety: Job viii. 20, 21. Fear not while you have breath to pray; for the Lord knoweth how to deliver you. The Lord may chide bitterly, and strike heavily, while he loves you dearly: Heb. xii. 6.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isa. xlix. 15.

CHRISTIAN, is thy heart pained within thee on account of its own wickedness? That is a godly sorrow which the wicked are strangers to; but is one of the greatest afflictions of the righteous. The troubles of the believer in Christ are frequently like poor Job's messengers, one treading upon the heels of another. This may be now thy case; and thou mayest be tempted to believe the Lord hath forgotten thee. Away with your fears; and behold the tender regard that God has for his people! He seems to consider his glory reflected upon, if, in their trouble, they should only think that he has forgotten them. Do but hear him! "*Can a woman,*" one of the tender sex, a mother, "*forget her sucking child?*" Look at that smiling babe, hanging at the breast of its tender mother! See how she loves it! how delighted with it! it is part of herself; she loves it, she suffered for it. Can she forget it? Will she lend a deaf ear to its infant cries, and refuse to administer to its wants? Is it possible? Yea, it is possible. A woman may be so heavily afflicted as to "forget her sucking child." There have been such monsters in the shape of women, as to have no compassion on their little offspring. Therefore, the Father of mercies says, "*yea, they may forget.*" But to remove all the surmises of human nature, immediately adds, "*yet will I not forget thee.*" A woman may forget that she is a mother, yet God will never forget that he is a Father: 2 Cor. vi. 18. So that, while you are in trouble, you may expect God will support you under, and, when he sees it will be for your good, deliver you from it: Ps. lxxi. 20.

Be not over anxious to get rid of your present trouble; for a deliverance from one trouble only makes room for another: Matt. vi. 34. A man carried by the grace of God will ride easily over a rough road. Afflictions, like medicines, are few of them sweet, but all of them good: Ps. cxix. 71. In time of peace we are apt to let our armor go rusty; but in war we keep it bright. Is the tender infant part of its mother? It is—and so are we members of Christ's body: Eph. v. 30.

"In all these things we are more than conquerors, through him that hath loved us." Rom. viii. 37.

WILL you, poor forlorn soul, say, My Lord hath forsaken me; and I shall sink in my trouble? True, thou mayest deserve it; but the Lord deals not with thee after that sort; though thou art a sinner, a backsliding sinner, a hell-deserving sinner, the very chief of sinners, Christ Jesus came into the world to save sinners: 1 Tim. i. 15. And still, his name is JESUS. And, "*in all these things,*"—What things? Tribulation, distress, persecution, famine, nakedness, peril, sword; in all these things "*we are more than conquerors;*" for though troubled, yea, killed, we are sure of victory. This may appear a strange way; but it is God's way: Ps. cxlv. 14; and must therefore be a good way. We conquer, though we die; yea, we more than conquer; for we triumph. Our Captain brings all his men out of the field, without losing anything that is valuable: 2 Cor. iv. 17, 18. Gold is refined in the furnace of fire; the Christian, in the furnace of affliction: 1 Pet. i. 7. Many have conquered in the flames, in the dungeon, on the rack, and under the axe. Surely then, you have no cause to fear: Isa. li. 22, 23. If victory over your sufferings depended upon yourself, you would have too much cause to fear; but that is not the case; for we are assured, we are conquerors only "*through him who hath loved us.*" Mark that! It is in the strength of Christ, and through Christ, that we are more than a match for all that troubles and opposes us; he having overcome for us: John xvi. 33. We cannot live without suffering, but it is our privilege to live above it; "*through him who hath loved us.*" Never measure your troubles by the pain they cause, but by the end they accomplish: Heb. xii. 11.

Reason not with unbelief; give credence to the word of your Saviour; he has been with you in past troubles; and has engaged not to leave you in this: Ps. xlii. 11. Deliverance will assuredly come when needful: John vi. 19. The word of the Lord abideth forever; His covenant is sure; His love is unchangeable; and His promises are immutable. Draw nigh unto him in the full assurance of faith; and your night of trouble will be turned into joyous day: Ps. xxx. 5.

"Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence." Ps. xci. 3.

CHRISTIAN, never forget that your carnal reason is a home-bred foe, a domestic enemy, that constantly opposes the truths of your God, with, How can these things be? and disputes your Lord's command, with, Hath the Lord required this? and wants them all explained according to the rules of carnal conception. Often has this foe caused your hands to hang down when they ought to have been lifted up in prayer: 1 Tim. ii. 8. Discard it; treat it as an enemy to your soul's comfort, and your Lord's glory. The antidote is faith in the Redeemer.

A believer in Christ is always safe; because he is kept by Christ: John xvii. 12. Many are the snares which are laid for you, and into which you would unwarily fall, and which would prove fatal to you, but for your kind deliverer. Dangers are often nearest to us when we are the least apprehensive of them; and, like the poor bird, we are ignorant of the "*snare of the fowler*." And it is all owing to a kind, a gracious, and a watchful Providence, that our natural life has been spared: Job xxxiii. 24—26. Our spiritual life also has been preserved by divine grace; in the hour of temptation we have been "delivered from the snare of the fowler:" Col. iii. 3. Why should you be alarmed, on account of prevailing sickness? you have hitherto been kept "*from the noisome pestilence*," which has carried off so many thousands, yea, millions, of our fellow-mortals, in different parts of the earth; and the promise shall hold good; "*Surely he shall deliver thee*:" Jer. xxxiii. 6. Our souls too have been delivered "from the noisome pestilence," *sin*: Ps. ciii. 3. Death may ride in triumph, and disease rage all around; yet, "*surely he shall deliver thee*." Every arrow that Death hurls has its commission; the Egyptians may have death in every house, and the Assyrian army be all cut off in one night; still, Israel is safe: Ps. lxxviii. 20. God often afflicts our bodies, that we might the better know what is in our hearts. Hard weather will try our health, but *sickness* tries our grace: 1 Pet. i. 6, 7. Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait, I say, on the LORD: Ps. xxvii. 14.

"The prayer of faith shall save the sick, and the Lord shall raise him up." James v. 15.

THIS, poor afflicted soul, is thy happiness below, thy heaven upon earth, to have access to the Father of consolation in all thy afflictions. When God, and Christ, and heaven are within, it matters but little what is without. Here we have the duty of an afflicted child sweetly connected with the Father's gracious assurance. Observe,

1st. It is not a faint, cold, formal, and indifferent prayer, that is here spoken of: but "*the prayer of faith*:" not only on the part of the person praying, but also on the part of those prayed for. Faithful prayer is powerful and prevailing prayer: Exod. xxxii. 9—14. The prayer of faith "*shall save the sick*;" that is, if God sees it will be for the good of the sick, and he has any thing farther for them to do in this world; and if not, faith and prayer will not prevail; neither would a humble believer desire that it should be otherwise, than just as Father would have it: Job xiii. 15. Sin is the cause of *sickness*; we ought, therefore, to pray for the removal of sin, rather than for the removal of our own or others' sickness: Ps. xli. 4.

2d. See also the success that attends the faithful prayer; "*The Lord shall raise him up*." So that, you perceive, it is the LORD's work to raise *up* as well as to pull down: Ps. cvii. 25. And well it is for us, that it is the Lord's work; for He is infinite in wisdom; and can, therefore, make no mistake; and His love is boundless, consequently he cannot be unkind: Rom. viii. 32. He will never permit sickness to come upon any of his children, till He sees it needful for them. Are *you* sick? If so, Father knows it; and is watching over you; He knows how long you have been sick; and how much you can bear; and will "raise you up," when He sees you have been sick long enough. Let the Lord's will be your will; and judge not of His love to you by your love to him. Sickness should never trouble you; but should always humble you: Lam. iii. 19, 20. You are not sick by chance: Job v. 6. You may be tempted sorely, and have darkness over your soul, owing to your bodily afflictions; and this will grieve you worst of all; but remember, Father knows you are but dust.

"The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Ps. xli. 3.

IN this one verse is a plurality of comforts for a believer on a bed of sickness; or with it in prospect; they are to be enjoyed by faith, by every believing soul; let us now look at them. Let the poor afflicted Christian consider,

1st. "*The Lord will strengthen him,*" both in body and mind; and should he be too weak to sit up, being worn down by sickness, no matter: the Lord can, and will, do it "*upon the bed of languishing;*" though he may have long lain; and become wasted by sickness; or reduced by racking pains; God will assuredly enable him to bear up cheerfully under his afflictions, and patiently wait the issue: Ps. lxxiii. 26.

2d. The Lord will be his nurse. He will not only be constantly with him in his sick-chamber, but will "*make all his bed in his sickness:*" He will "*make all his bed;*" will shake it up, turn it over, and, from head to foot, make it very easy: even as a bed of health. O how soft must that bed be, made by so good a hand! So accustomed is He to making beds for his children, that, even a bed of straw, He makes to lie soft as down: Ps. cxvi. 6. The Lord has nowhere promised, that you shall never be sick; or that you shall never be confined to a bed of languishing; but he has promised to strengthen you in the one, and support you on the other. So that you need not fear being left to your own helplessness; since He has engaged to attend you himself, in the capacity of Physician and Nurse. Bear in mind, afflicted Christian, that while your heavenly Father afflicts you with one hand, he supports you with the other. When pain prevails over your weak frame, you may be tempted to think yourself forgotten; that your religion is vain, and that you have been deceiving yourself; but your afflictions prove that you are an object both of Satan's enmity and the Lord's fatherly discipline: Heb. xii. 6, 7.

A stubborn and rebellious mind in a Christian, must be brought low; and if naked blessings do not humble us, they are sent disguised in afflictions. You are now called to be a hero, not in action, but in suffering; you are in God's school under education; where you are being instructed by chastisement. Bear it patiently.

“The trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire.” 1 Pet. i. 7.

MANY things may rob a Christian of his happy frame, yet nothing can deprive him of the foundation of his happiness; for it is founded in the unchangeable love and truth of God. Here is a stream flowing to the citizens of heaven from the shoreless ocean of God’s love: Ps. xlv. 1—5. Observe,

1st. God’s design is, not to destroy you, but to refine you, and has afflicted you, for “*the trial of your faith.*” Faith that is not tried is hardly worth calling “*faith.*” The fire tries gold; afflictions try faith. By the trial of your faith your Christianity is tried; and without *faith* all your pretensions to religion are vain: Heb. xi. 6. There is a mock-faith, which, with some, passes for real faith; but, when tried, is always found to be good for nothing; and will not stand the fire. But yours is “precious faith:” 2 Pet. i. 1. A grain of faith is worth a ton of gold. Yea, it is “*much more precious than gold;*” for this plain reason, “gold perisheth;” but faith never will perish. Gold, “*though it be tried in the fire,*” does not increase in the fire; and faith does: James i. 3. It is not all gold that looks like gold; neither is that all faith which looks like faith; the fire will prove them both. When the formalist is told that he must be tried, he cries out, “This is a hard saying; who can hear it?” John vi. 60. But when the believer is *in* the furnace he confidently says, When He hath tried me, I shall come forth as gold: Job xxiii. 10.

The Lord, in afflicting you, designs your good; not your ruin. The most valuable, pure, useful, and durable of all metals, is tried-gold; so is tried-faith among all the Christian virtues. The trial of both, gold and faith, is intended to separate the dross from that which is valuable. Gold rather diminishes in the trial; but faith is improved, established and multiplied, by its oppositions and afflictions. The best of gold must perish at last: Luke xxii. 32. The enemy of your soul may be permitted to go the full length of his chain, and greatly annoy you during your sickness; but he can go no farther; and a faithful God will never suffer you to be tempted beyond what you are able to bear, for “*the trial of your faith is precious.*”

"And even to your old age, I am he; and even to hoar hairs will I carry you; I have made and I will bear, even I will carry, and will deliver you." Isa. xlvii. 4.

POOR soul, art thou, not only almost at thy journey's end, but, perhaps too, at thy wits' end? Do men insult and Satan triumph over thee, till thou art almost drunk with trouble and intoxicated with affliction? Are they accusing thee with being a hypocrite; asking, now, where is thy religion; and calling upon thee to bow down that they may go over thee? Do they impudently ask thee, "Where is thy God?" and perplex thee till thou art almost ready to ask thyself the same question? Ps. xlii. 3. Here you have an answer to all such questions, from your God himself. "I am He." I formed you; gave your being; sustained you while a helpless infant at the breast; I marked your infant path with mercy; regarded you, and brought you safely through the slippery path of youth; conducted you in safety to manhood; led you on to maturity; "*And even to your old age I am he.*" Though your strength might decay, my love shall not diminish: Jer. xxxi. 3. Infirmities may load your body, but my grace is sufficient: 2 Cor. xii. 9. I not only made you, but have redeemed you; therefore, "*I will bear*" you; yea, and more than that, when you cannot walk for old age and infirmity, "*I will carry you:*" Isa. xli. 14. Are you unfit for business? let that give you no concern; "*even to hoar hairs,*" your bread shall still be given you: Isa. xxxiii. 16. Are your friends grown weary of supporting you? still trust in me; my friendship shall never grow cold: Heb. xiii. 5. Are you desiring that some friend would come and "*deliver you?*" "*I am he,*" who has brought you thus far on your journey through life; and I am not going to leave you now you need my help most. You change often, but *I* change never: Heb. i. 10—12. Let not your heart be troubled; from all your griefs and infirmities, "*I will deliver you.*" O, how does his grace shine in this gracious speech! Canst thou help loving and adoring so gracious a master? He never turns his servants off, to shift for themselves in *old age*: no; for when they are unable either to work or walk, he will keep them, if it be only to look at. Be assured of it, he will take good care of you.

"And lo, I am with you always, even unto the end of the world. Amen." Matt. xxviii. 20.

ALL the promises of God, as well as the threatenings, were made to *characters*; hence, we must always know that we sustain the character before we lay our claim to the promise. This precious promise (or declaration) was made to the Apostles; and, as such, belongs to them exclusively; but being made to them as ministers of the gospel, may be claimed by all who truly sustain that character; and being given to them as disciples or Christians, all the faithful followers of Christ have an equal claim to it. Let us then, aged soldier of the cross, consider,

First, the great privilege possessed by all real believers in JESUS. "*I am with you always.*" They have not only his general presence, which all have, but his special presence. 1st. His *guiding* presence. He guides his people, as he did Israel of old, through this world, which would be a dreary wilderness without his presence: Deut. viii. 2. He guides us by his providence and grace: John iii. 35; his word and spirit: Isa. xlii. 16. And, 2d. His *protecting* presence is with them; so that you shall not only be guided in the right way, but be preserved from those enemies and snares which beset you: Ps. xlv. 1. Rest assured nothing can harm you while Christ is with you: 1 Pet. iii. 13. You may be bending under the weight of many years; and worn down with cares; but let none of those things trouble you. For, 3d. His *sustaining* presence is with you. He is your gracious Saviour, and has engaged to richly supply all your needs; all you have to do, is to place your whole dependance upon him, and ask, in his name, the things you need: John xiv. 13, 14. And, 4th. You have his *abiding* presence. He is with you always, "*even to the end of the world.*" So that you will have his company and aid to the end of your journey: Ps. lxxiii. 24. And hence we may learn,

Secondly, The happiness of believers. 1st. The presence of Christ gives *rest* in this life: Matt. xi. 28, 29; and *peace* that the world knows nothing of: John xvi. 33. 2d. His presence gives victory over sin, death, and the grave: 1 Cor. xv. 55—57. And, 3d. His presence gives happiness in the world to come: Ps. xvi. 11.

"He will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb." Deut. vii. 13.

PERMIT me, dear sister, to remind thee of that near relation in which the God of all comfort stands to thee. For thy Maker is thy husband: the Lord of hosts is his name: Isa. liv. 5. And what more can you desire, to complete your happiness, than what he has promised?

1st. "*He will love thee.*" The Lord has loved thee; and given unnumbered proofs of his love, and "*He,*" having fallen in love with thee, "*will love thee:*" 1 John iv. 9, 10. "*He will love thee,*" notwithstanding thou art so very homely in thy own eyes; for he looks upon thee as a perfect beauty, through his comeliness which he has put upon thee: Ezek. xvi. 6—14. 2d. Thou shalt have further proof of his love too, than mere words; for "*He will bless thee,*" yea, and thou shalt be blessed. Do not talk about ill-requited love, now; you have only to do better for the time to come; and evince your love to him by keeping his commandments; and the desire of your heart shall be granted: Ps. xxxvii. 4. For, 3d. "*He will multiply thee;*" and, if he sees it will be for thy good, he will never suffer thee to have an estate without an heir; nor an heir without an estate. Let not your present trying situation cause you any uneasiness; but rest assured, that he who formed *thee* knows well how to form *thine*. You know he *has* loved you; and, in numberless instances, blessed you, and interposed in your behalf; and you have a good right to expect that he will bless *yours*; for he says he will; and surely his word is sufficient to remove all your scruples and dispel your fears: Matt. xxiv. 35. 4th. He has blessed the *tree*, and says, "*He will bless the fruit;*" so that he has put the matter beyond dispute. He is acquainted with every ache and pain you feel; and when the time of your extremity arrives, "*He will love thee, and bless thee, and multiply thee; he will also bless the fruit;*" and take the best of care of the tree. Your feelings you cannot avoid; they are peculiar to your present situation; but it is your privilege to live above them; though you cannot live without them. While it is your duty quietly to submit to your trial, let your fears be given to the winds: Isa. xli. 10. He will bless both thee and thine.

“Notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.” 1 Tim. ii. 15.

WHEN in the midst of fears, in the sight of dangers, and in the dread of destruction, it is our business to cease from self-confidence, attend to the voice of God, rely upon his promises, hope in his mercy, and quietly wait for his great deliverance: Lam. iii. 26. Stand still, sister, admire, adore, love, and confide in a gracious, wonder-working, sinner-saving Lord. For, “*notwithstanding*” the woman was first deceived by the tempter, and was the first to bring sin into our world, she also brought forth the SAVIOUR; and “*she shall be saved in child-bearing.*” “Notwithstanding” the sentence she is under, Gen. iii. 16, there can be no bar in the way of her acceptance with Christ. The head of the serpent has been bruised by the seed of woman; and “*she shall be saved.*” Let your principal care be to “*continue in faith,*” which is a *saving* grace: Eph. ii. 8; purifies the heart: Acts xv. 9; worketh by love, or “*charity:*” Gal. v. 6; “*and holiness,*” which is the opposite of all sin, and is inseparably connected with happiness: Heb. xii. 14; “*with sobriety,*” prudence, gravity, humility, and temperance: Titus ii. 12.

While brooding over your present difficulties, and gloomy prospect, you may be ready to say, “Many truly pious women in my situation have died, while others, notorious for impiety, have been brought through their trouble.” That certainly has been the case; but it is no proof of its being so with you: Ps. l. 15. “*Continue in faith;*” live to God; rely upon his gracious promises; and though the difficulties and dangers of child-bearing are many and great, being a part of the punishment inflicted on your sex, for Eve’s transgression, “*Notwithstanding, she shall be saved in child-bearing.*” Though in sorrow, she shall be made a mother; she shall be a living mother of living children. Live faithfully, charitably, holy and soberly: and then, by taking hold of the promises of God, you will be able to live comfortably. Be ashamed of your unbelief; it damps your joy; brings a dark cloud between you and the blessed Sun of righteousness; and withholds the glory of your heart. Be not faithless, sister, but believing.

“He loveth the stranger, in giving him food and raiment.” Deut. x. 18.

WE are too apt to be forgetful of our home above, while surrounded with all the comforts of a home below. The Lord sometimes strips us of them to turn our thoughts homeward. But even then, he does not leave us comfortless; for as tribulation abounds, consolation also abounds: 2 Cor. i. 5. The Christian is frequently called to suffer in mind, from having to live amongst men, and find so few men; and among Christians, and meet with so few Christians. Sometimes he is a stranger in a strange land, without any certain dwelling-place, exposed to hunger, hardships, and want; but in the worst of times, he has this best of consolations, to know that God is with him: Isa. xli. 10. Strangers are constantly exposed; and, very frequently destitute of friends; which makes their case truly pitiable. Should this be your case, be not discouraged: you have still one friend left, who is both able and willing to help you: Isa. xxv. 4. Do not be afraid, or ashamed, to apply to him immediately; and lay before him the true state of your case. He is your covenant-keeping God, and will not send you empty away. For,

1st. “*He loveth the stranger.*” Here is thy comfort; He ever loves, always hears, and can instantly deliver thee. Judge not of thy Father’s love by his present dispositions; if thou art sorely smitten on earth, go and unbosom thyself to thy best friend, thy faithful Friend, in heaven. He loves thee; cares for thee; and will listen to all thy complaints.

2d. The stranger may be permitted to suffer, for awhile, the gnawing pains of hunger; but this affords the Lord an opportunity of proving His love, “*in giving him food.*” Shew the stranger’s Friend your trouble: Ps. cxlii. 2. He who feeds the ravens, and sent Elijah his food in the mouth of ravens, has engaged to give you *food*, even amongst strangers. Your apparel may be worn threadbare, yea, worn out; but no matter; you can enter the court of your Father’s house, though in rags; for,

3d. He gives “*raiment*” to the stranger, on his applying for it, if he sees it will be for the best. He will be no less mindful of you, than of the grass: Matt. vi. 30.

"My God shall supply all your need, according to his riches in glory by Christ Jesus." Phil. iv. 19.

HERE we have a promissory note drawn upon the Exchequer of Heaven; and a precious one it is; good to the amount of all we need; current in every country; always duly honored; and never withdrawn. Stranger, whoever you are, or wherever you are, if you are a Christian, it is impossible for you to *need* anything which God cannot supply you with: Ps. xxiv. 1. Paul, though a great saint, was a poor sinner, even as others. Yet having experienced so much of the goodness of God himself, with what unshaken confidence, and boldness, he speaks of what his God shall do. Observe,

1st. Paul's God is your God; and it matters not where your lot is cast, nor what your situation might be; though you may be a houseless wanderer, in a strange country, penniless, friendless, and forlorn; with no eye to pity your distress, nor any hand to minister to your relief: still you shall have no cause to complain; for you have only to carry this check to the bank of Heaven, at any hour you please, and you may depend upon receiving the amount of "*all you need.*" And, what more can you desire? Deut. x. 18. Believers' *needs* are God's concerns; and He will *supply* them: Ps. lxxxiv. 11. "*My God,*" says faithful Paul, "*shall supply; supply all your need.*" Not he *may*; but "*He shall.*" Not supply you in part; no; but *all*. Not all your wants, but all your *needs*: Ezek. xi. 16.

2d. He will, yea, "*shall* supply all your need," not according to your merit, but his mercy; not according to your poverty on earth, but according to "*his riches in glory*;" not only riches, but riches in glory; glorious riches. You receive all from glory; and all tends to glory. Think not so dishonorably of your God, as to suppose him an unconcerned spectator of your need; or that he will withhold from you what you do need.

3d. "*Christ Jesus,*" through whom "*your need*" is supplied, is your Saviour, your Friend, who loveth at all times; your elder Brother who was born for adversity. He is touched with a tender sympathy, a feeling sense of all your infirmities: Heb. iv. 15. Stretch your empty hands towards your God. Isa. lxvi. 2.

"The needy shall not always be forgotten; the expectation of the poor shall not perish forever." Ps. ix. 18.

THE faith, patience, and valor, of Christ's soldiers are best known, when sorest tried. The *poor* never ceased even out of the land of Israel: Deut. xv. 11. For ye have, says Christ, the *poor* always with you: Matt. xxvi. 11. Those who have a heart to do good, need never complain for want of opportunity. Notwithstanding, there are many who have "much goods," who do no good with their goods; but while they abound with plenty, forget the poor in their poverty. In this passage there is a double consolation for the poor and helpless.

1st. "*The needy shall not always be forgotten.*" Truly, this is a great encouragement for you, poor Christian, to wait patiently upon God; and not to think, because you are *needy*, and neglected by man, that you are forgotten by the Lord: Job xxxvi. 15. Do not suppose, because you have so long to wait, that you will "*always be forgotten*"; for that is impossible: Isa. xlix. 15. You may have expected help from man, and have been disappointed. But if you are now expecting help from God, be assured, your expectation shall not be cut off: Prov. xxiii. 18. Dry up your tears; muster your faith and patience. Try a throne of grace once more: Ps. cii. 17. Deliverance will shortly come: Ps. lxxii. 12, 13. The darkest part of the night is a little before day. Poverty is no sin. See Jesus, consider Jesus, who had not where to lay his head. He sees you, considers you, and bears a part in all your griefs: Heb. iv. 15. You may have been looking for help, from quarters you naturally expected to find it, but have been disappointed; and now you are tempted to think deliverance will never come. Reason not so with unbelief. For,

2d. "*Your expectation shall not perish forever.*" It is true, you cannot live on faith; but you may, and it is your privilege to, live by faith: Rom. i. 17. Your family, if you have one, requires something of a different nature; but just as your children, or dependants, make their needs known, and cry to you, do you do so to your heavenly Father: Ps. ciii. 13. Blind unbelief is sure to err; and carnal reason makes a false report.

"Let the brother of low degree rejoice, in that he is exalted." James i. 9.

THE brightest saints are often the greatest sufferers; though sufferings and afflictions are the common lot of all Christians: Jas. ii. 5. But poverty does not destroy the relation in which they stand to each other and to Christ. For,

1st. They are *brethren*; and it is their privilege to rejoice, even in tribulation: Rom. v. 3. Our hopes and comforts rise or fall, according to our faith in what Christ is in himself; and what He is to us. It is, therefore, important, that we claim him in all the relations in which he stands to us. He is not only our Saviour and Advocate, but our BROTHER: Heb. ii. 17. You may be brought very low, and your life, which is but a span long, be full of evils; each fleeting day may bring upon its wing some new sorrow; and the adversary may be permitted to buffet you, while his fiery darts are flying thick around you; still, you belong to the brotherhood; and are called upon to rejoice. "*Let the brother of low degree rejoice.*" Do you ask, "In what can I rejoice, seeing I am almost worn out, and wearied out? what with my poor distressed circumstances, the plague of my deceitful heart, the violent assaults of Satan, the absence of my Saviour's smiles, the troubles of the world, and the powerful workings of unbelief, my life is a burden; and, in what have I to rejoice?" Whatever your frames and feelings, troubles and cares may be, remember, "*the brother of low degree*" has good ground to rejoice upon; not only because he is called a brother, but,

2d. "*In that he is exalted.*" Mind that; not shall be; but "*is exalted.*" Worldly wealth soon withers, and worldly friends die with it; but you are *exalted* to be heir to an inheritance that cannot fade: 1 Pet. i. 4. Your troubles will soon have an end; the whistling winds of adversity will shortly cease to blow upon your humble cot; you will soon be freed from the iron hand of poverty, and the frozen looks of icy-hearted friends. You can never take any real harm from poverty in pocket, so long as you remain "poor in spirit:" Matt. v. 3. Deliverance will shortly come: Ps. cxiii. 7. The Lord has good things in store for you; and you shall have them: Ps. lxviii. 10.

“He doth execute the judgment of the fatherless and widow.” Deut. x. 18.

MEN glory in their greatness; but God glories in his goodness; and wherever he finds human misery, He is sure to bestow divine mercy: Ps. lxxii. 4. The Lord is good to all; but *truly good* to all who love him: Ps. lxxiii. 1. He ever loves to help the helpless; therefore, poor, heart-stricken widow, and sorrowful orphans, He has taken your cause into his own hands. Harken, sister, the Lord of Hosts commands away thy fears; and declares himself to be thy husband: Isa. liv. 4, 5. Think not because you have lost your husband you have lost your God. No; that can never be. You are married to him; and He hates putting away. And all that he expects from you is, that you should bring forth fruit unto him. He will love, honor, and cherish you, succor and support you, in sickness and in health; and will not suffer even death itself to part you. Men may endeavor to take an advantage of your weakness and helplessness; but wo be to them, who shall dare to make such an attempt, or in anywise afflict you: Exod. xxii. 22—24. Make yourselves perfectly easy; for “*He doth execute the judgment of the fatherless and widow.*”

When a family is bereft of its head, then the Lord takes the charge upon himself; so that, the widow and fatherless find their loss more than made up. He is a Judge or Patron of the widows, to give them every necessary advice, plead their cause, do them right, and see them righted: Prov. xxii. 23. His ear is open to all their cries, and his hand supplies all their needs. He is a Father of the fatherless; He defends their cause, pities them, blesses them, provides for them, instructs them, and portions them: Ps. lxxviii. 5. Once more, let me remind thee, poor widow, the LORD has taken thee for better, for worse; as a bride, love him, honor and obey him, and keep thee only to him; and, indulgent as thy former husband might have been, thou wilt find Him infinitely more kind. And let the *fatherless* act towards Him as they would to a kind and indulgent father, and they shall have no cause to complain, but abundant cause to rejoice in having the Lord for their Father. In the Lord the fatherless find mercy: Hos. xiv. 3.

"Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 27.

A CHRISTIAN does not work to live; but he does live to work: Jas. ii. 22. Christ dwelling in the heart, by faith, is the source and spring of all comfort, and every good work: Eph. iii. 17. We have here a *touchstone*, by which we may try our religion; and which, if men would only take the trouble to bring their religion to it, would soon put an end to all hot disputes. Observe, what is said of true religion.

1st. It is called "*Pure religion*;" not mixed with the inventions and traditions of man; nor the corruptions of the world. 2d. It is "*undefiled*;" having no connexion whatever with bigotry, prejudice, party-zeal, or uncharitableness: 1 John iii. 10. It is of the utmost importance that our *religion* be *pure* and kept *undefiled*; and that it teach us to act, on all occasions, as in the presence of Him whom we profess to serve; that we may please Him in all our actions. For no religion is of any value, but that which is found pure and undefiled "*before God and the Father.*" 3d. A very necessary part of true religion is, "*To visit the fatherless and widows in their affliction.*" The Lord knows they need visiting, and that they are too frequently neglected; but He will not forget them; and has, therefore, made it a part of our *religion* to visit them; and not from curiosity, or mere compliment, but in compassion and charity. 4th. The man whose religion is *pure*, must not only endeavor to preserve that from being defiled, but, must "keep himself unspotted from the world." It is hard to live in the world, and have to do with it, and not be spotted by it; but this must be our constant endeavor: 1 Cor. x. 31. We may travel a bad road, without sitting down in the mud.

Are you fatherless?—put your trust in God; live to him; wipe away your tears; for though your loss is great, your gain is greater; and your heavenly Father will more than fill your earthly father's place: Hos. xiv. 2. Are you a *widow*?—cease to mourn your loss; for God has engaged to act in the double capacity of Father and Husband toward you; and he will never break his engagement: Ps. lxxviii. 5.

"Verily I will cause the enemy to entreat thee well in the time of evil, and in the time of affliction." Jer. xv. 11.

WHAT a sweet harmony exists between the Father's promises and the children's needs ! Religion will never exempt a man from trouble, but it will make him happy in trouble ; for he knows, go how it may with others, it is sure to be *well* with him : Isa. iii. 10. Should you be brought into prison, or affliction, for righteousness' sake, a righteous God will cause your enemies "*to entreat you well,*" for his mercy's sake : Isa. xlix. 25. The God whom you serve has the hearts of all men in his hand ; and can, yea, *will, cause the enemy,* into whose hands you may have fallen, *to treat thee well.* And of this you have no room to doubt ; for he has not only said, "*I will,*" which ought to be sufficient, but, "*VERILY, I will.*" All that God says, He does ; and whenever trouble comes, grace is never far behind ; and it will go better with you amongst open enemies, than pretended friends : 2 Cor. xii. 9.

It matters but little where you are, if JESUS be with you. His presence will dispel your gloom ; turn a prison into a palace ; and a palace into a toy. And you may depend upon it, he loves you too well to suffer you to live on earth without him ; or to live in heaven without you : John xiv. 2, 3. Should *the enemy* be permitted to do his worst, he can do no more than bind, confine, torment, and afflict your poor *body* ; he cannot bind your *soul* ; nor prevent God from visiting, blessing, and supporting it : Deut. xxx. 4. Neither will he suffer the enemy to hurt a hair of thy head, nor afflict thee, unless He sees it will be *well for thee* : Matt. x. 30, 31. For He has said, "*Verily I will cause the enemy to entreat thee well.*" Hath he said it, and shall he not do it ? And this He will do "*in the time of evil,*" in the time of trouble and sorrow : Job ii. 10. You have no *evil* to fear but *sin* ; which is the true cause of every natural evil : Ps. xxxiv. 16. By avoiding sin, you have nothing to dread from the worst of *evils* ; and you will have the happiness to know, that whatever other *evil* or *affliction* may befall you, is for your good : Job v. 6, 7 ; inasmuch as it is of the Lord : Amos iii. 6 ; through whose mercies we are not consumed : Lam. iii. 22.

"I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke xxi. 15.

WHILE Christ lives, a believer's hopes can never die; his soul may be cast down, but cannot despair; he may be stripped of earthly comforts; but nothing can separate him from the love of Christ: Rom. viii. 38, 39. If you are an advocate of the truth of Christ, you may expect to suffer in its defence; and need not think it strange, should you be brought before ecclesiastic and civil courts for his sake: John xvi. 2. Should this be your case, let it give you no concern, as though it was a cause of your own; for Christ will "*give you a mouth,*" to speak with; "*and wisdom,*" to know *when* to speak, and *what* to speak. Whenever, and wherever, you are called to plead the cause of Christ, you may depend upon having a mouth and wisdom to do it with. He does not say, I will send some one to be a mouth for you, and supply your lack of wisdom; no; but, "*I will give you a mouth and wisdom:*" which most certainly proves him to be *more* than man; or he could not tell when those things would be needed: nor *give* them if he could tell: James i. 5.

You may even be brought like a criminal to the bar; and have grievous things laid to your charge, as was the case with your Lord before you; but still, "*your adversaries,*" though seated in pomp, and clothed with authority, "*shall not be able to gainsay nor resist*" your mouth and wisdom: Isa. xlix. 25. And should they, against the strongest convictions, be permitted to cast you into prison, still trust in the Lord; and he who made it to go well with Joseph, will make it to go well with you: Gen. xxxix. 2. Be careful to do all that Christ says; and never fear what man does: John xv. 20. It is far better to suffer with Christ, than take pleasure in sin. You may be driven very far from friends and home; or confined between the gloomy walls of a loathsome prison; still, the promise is, "From thence will the Lord thy God gather thee, and from thence will he fetch thee:" Deut. xxx. 4. "He bringeth out those which are bound with chains:" Ps. lxxviii. 6. "The Lord looseth the prisoners:" Ps. cxlvi. 7. Our blessedness consists in knowing, that the word of the Lord abideth forever: Luke xvi. 17.

“In famine he shall redeem thee from death.” Job v. 20.

WHILE poor Job suffers the loss of all, still he glories in the possession of all; for though he could not say *my* oxen, *my* sheep, *my* camels, *my* servants, *my* sons, and *my* daughters, as formerly, yet he could say, “My Redeemer liveth:” Job xix. 25. The belief of this, sweetened every bitter, lightened every cross, held his head above water, made up every loss, kept him from fainting, fortified his mind, and enabled him to say in the midst of all his troubles, “Blessed be the name of the Lord.” When dangers are most threatening, the Christian should be most believing: for though he cannot keep himself from calamity, God can keep him in calamity: Dan. iii. 17. You need not expect to be long free from tribulation; but it is your privilege to rejoice in it: 2 Cor. vii. 4.

Be not afraid of *famine*; for, let who may go without food, you shall be fed: Ps. xxxvii. 3. The watchful eye of the Lord is over all those that fear him, and hope in him: Ps. xxxiii. 18, 19. Let it, therefore, not distress you, should your prospect of obtaining bread for yourself, and those dependant upon you, be cut off; so long as it is written, “His bread shall be given him; and his waters shall be sure:” Isa. xxxiii. 16. Let those doubt who have no God to go to in the time of trouble; but why should you doubt? can you assign any reason why? is not the God whom you serve, as well able to feed you as he was his servant Elijah in the wilderness, in the time of famine? and is he not as willing? You have trusted him with your soul; surely, then, you are not afraid to trust him with your body: Ps. xxxiv. 10. Do you ever recollect his suffering you to be confounded, on any occasion when you trusted in him? Isa. l. 7. Hang upon his promise: “*in famine,*” when desolating judgments are abroad, let who will fall by the hand of the destroyer, “*he shall redeem thee from death.*” Cleave close to God; and depend upon his being close to thee. He satisfieth the longing soul, and filleth the hungry soul with goodness: Ps. cvii. 9. Although the fig-tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail, and the fields shall yield no meat—yet, do you rejoice in the Lord.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. iv. 4.

WHEN Christ was in straits, the Devil did not fail to tempt him to question his sonship; distrust his Father's love and care; and as soon as he began to be hungry, look out for a supply; and would have him supply himself in an unlawful way. Be not surprised, then, if, in your straits, you should meet with similar temptations; but you have only to pursue a course similar to that pursued by your Lord, and the tempter will leave you: "It is written, *Man shall not live by bread alone,*" &c. Deut. viii. 3. It is true, kind Providence ordinarily maintains men by bread out of the earth: Job xxviii. 5; but can, when He pleases, make use of other means; "*every word that proceedeth out of the mouth of God,*" must accomplish that which he pleases. And if God chooses to order anything else in lieu of *bread*, man will have no cause for complaint; he will have as good a livelihood. If man has bread without the blessing of God, he will not be nourished by it; and if he want bread the Lord is able to nourish him some other way: Hag. i. 6, 9. He sustained Moses, without bread; fed Israel in the wilderness, with angels' food; and caused the ravens to supply Elijah. The formalist can trust God for a loaf while he has a barrel of flour; and has his coffers well lined; but the Christian trusts Him even in *famine*: Hab. iii. 17, 18. It is impossible for you to be brought into any strait by the providence of God, that the God of providence cannot bring you out of: 2 Pet. ii. 9. The SAVIOUR was in a wilderness, and so are you; he is God's Son, and so are you; the devil was conquered by him, and shall be conquered for you: Rom. xvi. 20. Israel hungered, but God fed them. Bread is the staff of life; but the blessing of God is the staff of bread. God well knows how to feed his children, either with or without *bread*. A Christian may live without bread; but he cannot live without God: 1 John iv. 16. Consider *Jesus*, the Captain of your salvation, lest you be weary and faint in your mind. A heart full of grace is better than a house full of bread. In the heaviest of affliction, we have this consolation, "The Lord will provide."

"Through God we shall do valiantly; for He it is that shall tread down our enemies." Ps. lx. 12.

BLESSED be God for the word of his grace, the BIBLE, in which we have so many sacred and precious promises; thanks be to God for his unspeakable gift, JESUS, in whom all those promises are yea, and in him Amen, unto the glory of God by us: 2 Cor. i. 20. Here we have the saints' confidence in God, and in his power and promise. Observe,

1st. The best principle of true courage is, hope in God; for none but God can subdue our enemies. But He can and will; yea, and faith says, "*He shall:*" and has for its assurance the promises of God: Deut. xx. 4. 2d. Our confidence in God must not cause us to fold our hands, as though *we* had nothing to do; but should encourage and quicken our endeavors in the discharge of every duty. "God himself is with us for our captain: and he it is that performs all things for us; yet, there is something to be done by us: 2 Chron. xiii. 12. For, 3d. "*Through God,*" through his grace assisting of us, it is, that "*we shall do valiantly.*" So that we have every encouragement to be up and doing. But after we have done our best, we must not depend upon our doings; nor trust in our own might; nor our own power for victory. For, 4th. "*He it is that shall tread down our enemies:*" and He must have the praise. No matter who fights against us, so long as *God* fights for us. Though a host may encamp against us, the Angel of the Lord will encamp around us: Ps. xxxiv. 7. Our enemies may have mighty generals with them, famed for shedding blood, and scattering desolation all around them; but what need we fear? "for they that be with us are more than they that be with them:" 2 Kin. vi. 15—17. And through God we shall do *valiantly*; and so we shall do victoriously.

Some are so fond of *war*, that they make war when there needs none: while others will cry, "*Peace,*" where there is none: Isa. lvii. 21. War and Christianity, like fire and water, cannot mix well together: Matt. xxvi. 52. Strive always to be at peace with the Prince of peace; and then, no matter what wars are without, you will always have peace within.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 Cor. x. 4.

THE God of peace, in the plenitude of his goodness, has scattered plenty all around for the supply of all his creatures; but man, by war, has diffused famine and misery. Lands which our bountiful Donor caused to flow with milk and honey, have since been sprinkled with tears of hunger and distress; while the fields that waved with golden grain, have been drenched with human blood! How desirable is it, then, to be delivered from the ravages of war! Christian soldiers have to fight while in the flesh; but not after the flesh; for having made peace with God, through the Prince of peace, they no longer delight in war with man: Rom. xii. 18. But though a Christian has nothing to fear from man, and can no longer delight in shedding the blood of his fellow-beings, in consequence of being united to Christ, he has constantly to fight. 'The Christian's life is a spiritual warfare; has to do with spiritual enemies, and for spiritual purposes; and hence, "The weapons of our warfare are not carnal." Observe,

1st. The flesh must not be gratified; but crucified. The doctrines of the gospel are the "*weapons of our warfare*;" and, though these "*are not carnal*," they are *mighty*, powerful and convincing; carrying the force of truth with them to the consciences of men: Acts xxiv. 25.

2d. It is "*through God*," whose institutions they are, and whose blessing alone insures success, that we gain the conquest; for He it is which makes all opposition to fall before the weapons we wield.

3d. Our enemies are strongly fortified; being not only in, but are "*strong-holds*." Every opposition made by sin and Satan, ignorance, prejudice and lust in the heart, are strong-holds of the enemy; and the Gospel is the means appointed to "*pull them down*;" and down they must come; and we be brought off more than conquerors: Rom. viii. 37. Let us, then, no longer fear but fight; and, as soldiers of Christ, fight manfully the battles of Christ. And should circumstances, over which you may have no control, lead you into war, still keep on the Lord's side, and in war he shall redeem thee from the power of the sword: Job v. 20.

“Lord, it is nothing with thee to help, whether with many, or with them that have no power.” 2 Chron. xiv. 11.

It is allowed, even by the wicked, “They are well kept whom God keeps.” If left to ourselves, our enemies would prove too many and too mighty for us; but such is not the case: and we have nothing to fear from a host of them, while the Lord of hosts is on our side; and his Son is at our head. Some trust in the strength of their arm; but the Christian trusts in the strength of his God: 1 Tim. iv. 10. It is good to be well prepared; but not to trust in our preparations. Enemies you may, yea, will have; and be not surprised if those who ought to be your friends should prove themselves your enemies: such was the case with your dear Redeemer. His spotless life, nor benevolent actions, could secure to him the good will of all; even his friends betrayed, forsook, and fled from him, in his greatest extremity. If we live to God we have nothing to fear from man: Ps. lvi. 11. We have only to know that the Lord is *our* God; and then, no matter how numerous and formidable our enemies may appear; for it “is nothing with Him to help, whether with many or them that have no power.” So that you need look no longer upon your own weakness; for “*it is nothing*” with the Lord. Your living to God will never prevent your having enemies; but, on the contrary, may cause many to rise up against you; who will persecute you, and say all manner of evil against you, falsely; still you need not fear; for if you suffer in a righteous cause, you shall be delivered by a righteous God. You may be poor and powerless; still it is nothing with Him to help; your strength is in the Lord, who depends not upon your power; you may have to stand alone; still “*it is nothing*,” and matters *nothing*, whether the Lord help with the *many* who are mighty, or with “*them that have no power*.” Roll thy burden upon the Lord; spread thy case and all thy cares before him; fret not thyself because of those who bring wicked devices to pass. The Lord your God ye shall fear, and he shall deliver you out of the hand of all your enemies: 2 Kin. xvii. 39. When the Lord helps, it is always with a dead-lift. Men may fight against you, but God fights for you: Deut. xx. 4.

“I am with thee, and no man shall set on thee to hurt thee.” Acts xviii. 10.

CHRISTIAN friend, your daily work is to fight the good “fight of faith, and to lay hold on eternal life;” nor will you ever want enemies to fight with; for should you meet with none from without, you may always find plenty lurking within. If you were of the world, you would live like the world; and in consequence of the world’s loving you, your enemies would be fewer than what they now are; but you would have more to fear from them, than you now have; for their enmity is not so much against *you*, as the God whose image you bear: John xv. 18, 19. And the more you strive to live to God, the more their enmity will increase: Rom. viii. 7. But for your comfort, observe,

1st. The blessed assurance given; “*I am with thee.*” Never did a kind father speak with more tenderness to his dear child, when passing through the midst of enemies, than your heavenly Father here speaks to you. Fear not, “I am with thee;” not only within call, but by the side of thee; fear not the threatenings of thy enemies, “I am with thee” to help thee, and bless thee, support and protect thee. Whatever the Lord in his word enjoins upon you, that do; and leave all consequences with him; seeing it is beneath the dignity of a heaven-born soul to fear the slaves of sin. You have a good warrant of protection. Men may, and perhaps do, set on you; but bear in mind,

2d. “No man shall *set on thee to hurt thee.*” Your enemies might be both wicked and unreasonable, but fear neither their words nor their looks; their words are but wind; and their looks can do no harm; neither have they any power against you but what God gives them: Acts xvii. 28. Men may greatly trouble you, but Father will see to it that no man shall *hurt you*. Trials you may expect daily, but they will have an end shortly. Wherever you are, never be backward to advocate the cause of Christ; seeing he constantly advocates yours, and is ever with you: Matt. xxviii. 20. Let it be your constant study, not only to look like a Christian, but to live like one: and then you will have the consolation to know, that what you do well pleases God.

"Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues." Ps. xxxi. 20.

THE father of lies and enemy of all truth, will assuredly bring lying accusations against you, and the truth that you believe. As sure as you live a holy life, you will have proud and contemptuous foes; who will speak proudly against your faith, and sneer at your unshaken confidence. Their lying lips will be opened against you. It has been so from the beginning; and, that which was in the beginning, is now, and ever shall be. The pride of man lies at the bottom of every other corruption that dwells in the human heart: Mark vii. 21—23. Some of the legitimate offspring of pride are, self-conceit, contempt of God, and disdain of men. 1 Sam. xvii. 28. Calumny may spread her monster-figured mantle over the Christian, and reproach spread a dreary gloom over his mind; but when the sweet reflection visits his soul, that his Redeemer cares for him, it is again sunshine to his heart; his wounded spirit drinks in the heavenly balm; while in the assurance of faith he exclaims, "*Thou shalt hide me.*" God reserves his goodness for his saints; Ps. lxxviii. 19; and preserves his saints for his goodness: 1 Pet. i. 5. The *pride*—the *strife*—the *tongues* of men, may endanger the liberty and life of Christians, but God shall "*hide them.*" Neither will he hide them far from him; but in the "secret of *his presence*;" yea, and after he has hid them, he will not forget them; but keep them cheerful and easy in "*his pavilion*," where they shall have constant communion with him. What more can *you* desire, than the constant presence of God? Ps. lxxiii. 25. What can hurt you, while God is your hiding-place? Reproach is cruel; and the slanderer's tongue more to be dreaded than the dagger of the assassin; but let it concern you more to know what God thinks of you, than what the "strife of tongues" may say of you. You may always keep a good conscience; though men may give you a bad name. The servant is not greater than his Lord. And if men are determined to speak evil of you, be sure you strive to live so that nobody will believe them. God reads the heart; and believes not a false report.

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." 1 Pet. iv. 14.

WHERE piety has its seat in the heart, it will be seen in the life; hence, believers are the salt of the earth, to spread a salutary influence, and save the world from moral putrefaction. If, therefore, such a conduct subject you to reproach, happy are ye. What! happy when reproached?—"Why," says the poor, tried believer, "it is quite a paradox." So it is, but then, it is a Christian paradox. "*If ye be reproached for the name of Christ,*" think it not strange, as though something strange had happened unto you; for there is no crime too black, for the servants of God to be accused of, at one time or other. If you would reign with Christ, you may expect to suffer for Christ: Phil. i. 29. The Prince of peace was accused of perverting the nation; and can his followers expect to go free? Luke xxiii. 2. The flesh finds it hard work to submit to reproach without reviling again; especially when reproached by those you may have treated kindly; however you may feel to the contrary, still it is written, "*happy are ye;*" and you must not measure your religion, nor God's love to you, by your poor, harrowed feelings; but hang by faith on the promises of God. Both the best men and the best things are sure to meet with reproaches in the world. Jesus the Saviour and his followers, the Spirit of God and the Gospel of his Son, are all evil spoken of. But your happiness consists in the "*Spirit of glory and of God resting upon you.*" And the reproaches which evil men cast upon you, are taken by the *Spirit* of God as cast upon himself. "*On their part he is evil spoken of,*" whenever you speak of his consolations and comfortable assurances. Only let a child of God speak of the Spirit of adoption working in the children of God a filial love to God as a Father, a delight in him, and dependance upon him as a Father; and that the Spirit teaches us to approach him as a Father, and he will soon be spoken evil of on their part; but on "*your part he is glorified:*" Rom. viii. 15, 16. There are many who follow Christ while they can live on the loaves and fishes, who forsake him when they meet with trials and crosses.

"For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." Ps. xii. 5.

THE rich have many friends; while the *poor* are frequently oppressed, and perhaps for no other reason than because they *are poor*. Bad indeed must the times be, when oppression abounds, and impiety unblushingly walks without a mask, under the sanction of men in power. When the poor are oppressed and the needy crushed, and have all manner of wrong done them; when they are not in a capacity to help themselves, they dare not speak for themselves; lest their defence should be made an offence. But being thus bound down by the iron-hand of the oppressor, they secretly bemoan their hard lot, and ease their troubled hearts by *sighing* before God; whose ears are ever open, not only to their cries, but also, to their sighs: Ps. xxxiv. 15. Should any one, as Moses did, speak to their oppressors in their behalf, and entreat them to make their burden lighter, they *puff* at them, as though it was a matter not worth any one's while troubling themselves about: thus making light of their own sins, and the wretchedness of the poor.

Here we have an assurance that God will, in due time, undertake the cause, and work deliverance for the oppressed. 1st. "*Now, saith the Lord;*" when the oppressors are in the height of their pride and insolence; when the oppressed are in the depth of distress and despondency, "*will I arise:*" I will arise as I did when Pharaoh was most elevated, and Israel most dejected: Exod. iii. 7—10. I will arise and do it, as sure as I have said it, when the set time arrives: Ps. cii. 13. 2d. "*I will set him in safety;*" burst his bonds; restore to him his liberty; give him prosperity; and protect him; so that he shall have no cause to complain of his past sufferings; nor fear being carried back to him that now "*puffeth at him.*" Jer. xxxii. 37—44. Trust in the Lord, ye sighing-ones: "He giveth power to the faint; and to them who have no might he increaseth strength:" Isa. xl. 29. Be not distressed at your calamities; but submit to your lot; resolving rather to die, than to sin against God: for "He shall judge the *poor* of the people, and shall save the children of the *needy.*"

“Who went about doing good, and healing all that were oppressed.” Acts x. 38.

CHILDREN of calamity, let your chief concern be to love, adore, and trust a faithful God; with grateful, honest hearts, acknowledge the benedictions of His providence; and receive your afflictions at his hand, as blessings in disguise. Think never the worse of Christ because of those, who, in words profess him, but in works deny him: Titus i. 16. “If any man have not the Spirit of Christ,” whatever his profession might be, “he is none of his:” Rom. viii. 9. And whoever possesses his Spirit, treads in his steps; are meek, lowly, humble, peaceable, and charitable, as he was. Observe,

1st. The conduct of Jesus Christ; He “*went about doing good.*” He enabled the lame to walk, the blind to see, the deaf to hear; the lepers he cleansed, the dead he raised, and preached the gospel to the poor: Matt. xi. 5. All his miracles were truly benevolent; and designed to promote human comfort. Nor was he less mindful of the souls of men. He instructed the ignorant in the doctrines and duties of true religion: Luke xix. 47. He reproved the guilty, and warned the careless, while he encouraged the faithful to persevere: See Matt. xxiii. He preached deliverance to the captives, and liberty to the bruised: Luke iv. 18. He not only granted the requests of all who applied to him for relief, but, “*he went about doing good.*” And to accomplish his merciful designs, he frequently had to endure hunger, thirst, and weariness. His whole life was one continued act of doing good.

2d. His impartial benevolence; “*Healing all that were oppressed.*” The pressing wants and painful necessities of men, excited his tender compassion; while all his acts were directed to the glory of his Father: John viii. 49, 54. Many seek the praise of men, in their acts of charity; He sought the honor of God; they aim at their own glory; but he at his creatures’ good; they are partial to a few; but he was good to all. And for the comfort of the oppressed, be it ever borne in mind, that what he once was, he now is: Heb. xiii. 8. The conduct of the oppressors is sadly at variance with the spirit of the gospel, which breathes pure love.

"The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up." 1 Sam. ii. 6.

STUDY to keep your eye of faith fixed upon Christ, a sense of his love in your heart, and a hope of glory in your soul; and you will be but little concerned about death. For, observe,

1st. None die by chance; no, not even the poor sparrow; it is the Christian's God that gives to every arrow of death its commission. "*The Lord killeth;*" so that death does no more than the Lord bids him; for the keys of death are kept by Christ; and, until he opens the gates, none can pass through them: Rev. i. 18.

2d. The Lord "*maketh alive;*" when men are born into the world, it is the Lord that makes them to live; and though we know not the way of the spirit, we know it proceeds from the Father of spirits: Eccl. xii. 7. He maketh alive: Ps. xxxi. 23.

3d. "*He bringeth down to the grave*" some who have youth and beauty blooming on every feature, without, perhaps, an hour's warning; while others gradually consume away, or, by raging fever have the springs of life dried up. By ways unnumbered, he bringeth down to the grave. And,

4th. He "*bringeth up*" from the grave, those who appeared just ready to fall into it; and even after the skill of the most skilful physician has been baffled, restores them to perfect health: 2 Cor. i. 8—10. Why should you, then, be afraid of death? Can anything be too hard for the Lord? Is he not able to clothe and quicken dry bones? Ezek. xxxvii. 1—10. You may be very sick; and your sickness not be unto death. The shafts of death may be flying thick around you; but not one of them can come near you, till appointed by your heavenly Father; and he will never suffer you to die, while he sees it will be good for you to live. Look not upon death as an enemy; but as a messenger which your indulgent Father has promised to send to unlock your prison door, fetch you out of exile, and put it in your power to return to your native home, where an incorruptible inheritance awaits your arrival. Death may kill you; but cannot harm you. Death can only let you into life.

“And deliver them, who, through fear of death, were all their life-time subject to bondage.” Heb. ii. 15.

JACOB loved his Benjamin so well, that “his life was bound up in the lad’s life:” Gen. xliv. 30. And Jonathan was so united to David, that “he loved him as he loved his own soul:” 1 Sam. xx. 17. And such is the love of a Christian, that his life is bound up in the life of JESUS, who loved us better than life. He took upon him to avenge our wrongs; conquered our invincible foes; and gained a complete victory for us, over Satan, sin, and death. Hence, to the Christian, it is worse than death to live in the fear of death. A Christian may meet the messenger of death with a holy serenity of mind; bidding a holy defiance to death, as blessed Paul; *O death where is thy sting?* because there is no evil in it to him; death can never separate him from the love of God; and therefore cannot be considered a real enemy; true, it kills the body, but cannot touch the soul. The God whom you serve in life, will be with you in death; and conduct you safely through the valley of the shadow of death: Ps. xxiii. 4. You are not in the hands of death; but in the hands of Christ; who hath settled all disputes, and made up the breach that sin had made between you and God: 2 Cor. v. 18, 19. He died and conquered death, that he might deliver them, “who, *through fear of death*,” while in life, could not enjoy the blessings he purchased for them, being “*all their life-time* subject to bondage.” He has often delivered you when others have fallen around you; yea, and he will deliver you. Death may be riding in triumph, but that is no proof he will triumph over you. “A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee:” Ps. xci. 7. You have both life and hope in Christ; therefore, you are safe: Rom. viii. 38, 39. Justice demanded your life; but Christ has fully satisfied every demand, by laying down his life to take up yours: Gal. iii. 10, 13. And this he did, not only to deliver you from death, but the fear of death. Your fears are groundless; give them to the winds; for you cannot die till your work is done below, and death obtains permission from your Father who reigns above; Ps. cxvi. 15.

CHAPTER III.

PROMISES OF SPIRITUAL BLESSINGS IN THIS LIFE.

OF JUSTIFICATION.

“By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” Isa. liii. 11.

THIS, indeed, is a precious promise! Poor, sin-sick soul, the Spirit of truth, the blessed COMFORTER, here holds forth an infallible remedy for you to look to for peace of conscience, and healing of your wounded soul. JESUS, the beloved Son of God, took upon him your nature, without sin; and in that nature, had all your sins laid upon him; was cursed by the law; wounded, bruised, and put to death by divine justice; that, all your sins being found upon him: 1 Pet. ii. 24; you might be set at liberty; Gal. iii. 13; and your soul as perfectly healed, as though it had never been wounded by sin. “*By his knowledge*,” by the knowledge of *Jesus*, the “*righteous servant*” of God, *many* poor sinners shall be *justified*, who, by the law, were condemned: Gal. iii. 10. And why? “*for he shall bear their iniquities*.” Sin is a mortal disease; and the soul must die of it unless it be removed; and there is no way of healing the soul, without sin, the cause of the disease, be taken away. This has been done; the Redeemer “*bare their iniquities*” in his own body on the tree; whose? the iniquities of “*many*.” “For, as by one man’s disobedience, (Adam,) many were made sinners, so by the obedience of one, (Jesus,) shall many be made righteous:” Rom. v. 19. Hence it is, that Christ, standing in the sinners’ stead, with their iniquities upon him, they are freed; while *he*, on whom their sins are found, is condemned; for “he bare the sin of many.”

“ And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” Acts xiii. 39.

As one leak would sink a ship, so would one sin sink a soul, were it not removed. We have all sinned; and the *law* curses every one who transgresses it, though it be but once: Gal. iii. 10; so that by the *moral* law of Moses, all are condemned: Rom. iii. 20; and our souls are too deeply stained, to be cleansed by the blood of bulls and goats; which renders it impossible for the *ceremonial* law to justify us. But Jesus Christ “hath appeared to put away sin by the sacrifice of himself:” Heb. ix. 26; “He bare our sins in his own body on the tree;” fulfilled the law we had broken; and is now the end of the law for righteousness, to every one that believeth: Rom. x. 4: so that justice itself proclaims its own faithfulness, in forgiving and cleansing the sinner: 1 John i. 9. When Christ became our surety, all our sins, which he called debts, were placed to his account; so that there was a complete transfer of our sins to him; “*and by him all that believe,*” having his righteousness placed to their account, “*are justified;*” not only pardoned, but stand in God’s sight as though they had never known what sin was. He being “of God made unto us wisdom, and righteousness, and sanctification, and redemption:” 1 Cor. i. 30. Hence, it is “*by him,*” and him alone, we are justified “*from all things;*” he completed his work, and finished all that his Father gave him to do: John xvii. 4; and all that believe, know that they could never be saved by the deeds of the law; but have the witness in themselves, that they are *justified*, 1 John v. 10, and that by faith in his blood, Rom. v. 1—9, “from all things from which they could not be justified by the law of Moses:” Gal. ii. 16. This is truly a marvellous way of saving sinners! But it is God’s way. The lovers of sin care nothing about it; the proud and self-righteous reject it; the humble, helpless, penitent souls, rejoice in it, and give to Christ the glory of it. Rely upon Christ alone, make his word your rule, and his Spirit your guide. Try the foundation upon which your hopes are built. Great sins may be hid under great duties. Believe in, and rest upon, Christ alone; and then you need not fear Moses, nor his law.

"In the Lord shall all the seed of Israel be justified, and shall glory." Isa. xlv. 25.

THERE is nothing more natural, than for the unrenewed to trust in their own strength, and glory in their *own* righteousness. But when a poor soul becomes truly awakened, and made sensible of his utter helplessness; and feels the plague of his own heart, his language is, "I have no confidence in the flesh." Here we have,

1st. The Believer's source of justification. "*In the Lord shall all the seed of Israel be justified.*" Not only all the people of the Jews, but also all true Christians, who depend upon Christ for strength and righteousness, shall be justified in him, in as much as they are the "*seed of Israel*;" a believing, upright, praying seed; and on his account are justified before God: 1 Cor. i. 30. Thus the Lord will make good his promise to faithful Abraham: Gen. xxvi. 4; and have all justified "in the Lord:" Titus iii. 7. It is God that justifieth; who is he that condemneth? it is Christ that died: Rom. viii. 33, 34. The feeblest lamb in the flock of Christ, is equally dear to the Lord as the strongest believer.

2d. The great duty of believers is, to glory in the Lord; and make all their boast of him. The work is the Lord's; no man can renew himself; Job xiv. 4; nor atone for himself; Rom. iii. 19, 20; nor keep himself: 1 Pet. i. 5. From first to last, the work belongs to God; and the least that we can do, is, whilst we are enjoying the profits, to let him have all the "*glory.*" Your being weak in faith, and feeling the workings of carnal nature, human reason, and unbelief, is no proof that you are not justified in the Lord; but, on the contrary, are evidences of the soul being alive through the faith of Jesus. And the same Spirit who begets faith in the heart by the word of truth, James i. 18, will also strengthen your faith by the same; for Jesus delights in making all his members happy, as well as secure. And God has pawned his faithfulness for the security of his goodness: Ezek. xxxiii. 11. What more can he say, or do, than what he has said and done? Who was it convinced you of your sins, but the very God against whom you have sinned? and who now declares, that "all the seed of Israel shall be justified."

“Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.” Rom. v. 1.

God created man in his own image; wise, holy, and happy; and made him lord of all that was in the air, earth, and sea: Gen. i. 27, 28: and, as his rightful Sovereign, gave him just such a law as seemed him good: Gen. ii. 15—17. Man violated that law, the penalty of which was death. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” Rom. v. 12. And sin being a transgression of the law, 1 John iii. 4, brought all under a curse; but “Christ hath redeemed us *from* the curse of the law, being made a curse for us:” Gal. iii. 10, 13. “*Therefore,*” on this account, Christ having been delivered up for our offences, and raised again for our justification; by the merit of his death he paid our debt; in his resurrection he took our acquittance; when in the grave he lay as our surety under an arrest: on the third day a messenger was sent to roll away the stone; the prisoner was discharged, and full proof given thereby, that he had made satisfaction. So that it is not for our works, but by an obedient dependance upon Jesus Christ and his righteousness, that we are saved. Therefore, “*being justified by faith,*” as Abraham, whose faith was accounted to him for righteousness; Rom. iv. 22; all guilt is taken away. Sin made us to quarrel with God; and filled our hearts with enmity to him: Rom. viii. 7. But, by faith, we who are without strength, take hold on God’s arm, rely on his strength, and so are at peace with him: Isa. xxvii. 4, 5. Hence, “*we have peace with God;*” and nothing but friendship and loving kindness exists. When Abraham became justified by faith, God was pleased to call him his friend: James ii. 23. Jesus called his disciples friends: John xv. 13—15; and what more can any one desire than to have God for his friend? But all this blessedness comes “*through our Lord Jesus Christ:*” he is the only peace-maker, peace-bringer, and peace-giver; and the only way of access to God: John xiv. 6. And is now our Mediator between God and man: 1 Tim. ii. 5. Hence, God is the *source*, Jesus the *Author*, faith the *means*, and peace the *fruit*, of our justification.

"Who forgiveth all thy iniquities; who healeth all thy diseases." Ps. ciii. 3.

SIN is the soul's disease; and its effects on the soul greatly resemble the effects of disease on the body. The nature of this disease is truly deplorable, and can never be cured by the art of man. Observe,

1st. Sin is a *moral* disease. It affects mankind as moral and responsible creatures; it has destroyed original purity; driven happiness from our world; and in its place introduced misery and affliction. It has darkened the understanding, perverted the will, defiled the conscience, and alienated the affections from God: Eph. iv. 18. 2d. It is a *universal* disease. Every power, passion, and faculty, of body and soul, are disordered by it; and its baneful influence has spread through the whole mass of mankind, in every nation and clime. The whole head is sick, and the whole heart is faint: Isa. i. 5, 6. From the greatest monarch, to the meanest peasant, all have felt its effects: Ps. li. 5. 3d. Sin is a *mortal* disease. It brings death with unnumbered woes attending in its train. All men by it are rendered subject to pain and dissolution of body: Gen. iii. 19. It brings spiritual death to the soul, and separates between God and man: Eph. ii. 1—3. While its wages is death: Rom. vi. 23. And vain is the help of man.

Behold the goodness of our God! He against whom we have sinned has undertook our case; and appointed JESUS CHRIST a Physician, for the cure of "*all our diseases*" and maladies: Luke. iv. 18, 19. And he is, 1st. An *accessible* Physician. All are invited to him, with the assurance of being admitted: John vi. 37. 2d. He is an *infallible* Physician. None are too sick for him to cure: no case with him is desperate: Heb. vii. 25. And 3d. He is the only *appointed* Physician. All others are but quacks; and their prescriptions dangerous; "for there is none other under heaven given among men whereby we must be saved." Acts. iv. 12. 4th. He is a *benevolent* Physician, and performs all his cures gratis; "without money and without price," all are invited to come and be healed: Matt. xi. 28, 29. It is the very nature of God to be full of compassion and tenderness; and the believer knows, that He forgiveth their iniquities.

"I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. 12.

SAD experience daily teaches the believer in Jesus, that, though he cannot live in sin, he feels sin living in him: Rom. vii. 23. And this corrupt fountain is too frequently sending forth its polluted streams, to the great annoyance of our souls. It is the Christian's greatest trouble to be annoyed by sin; and his unspeakable comfort to know that God has always delighted in pardoning sin; and that he still makes himself known, as the "LORD GOD, gracious and merciful." Listen to him! He declares,

1st. "*I will be merciful.*" neither shall the greatness of their crimes, nor the censures of man prevent it: I will freely pardon; not on account of any worth or merit on their part; I will, for my mercies' sake, "*be merciful to their unrighteousness:*" Isa. i. 18. "*And their sins,*" let them be of what kind soever they may, yea, though they may be great sins, foul sins, aggravated sins, even all unrighteousness, shall be forgiven and forgotten. I will be merciful, for I am God; "keeping mercy for thousands;" and delight in forgiving iniquity, transgression, and sin:" Exod. xxxiv. 7. 2d. "I will," not only forgive, but forget; for "*their sins and their iniquities will I remember no more.*" What tongue can describe the blessings connected with pardoning mercy? Sin calls aloud for vengeance; pardon prevents it; sin makes way for every evil, pardon opens a door for every good; sin brings wretchedness and death; pardon brings happiness and life: Rom. vi. 23; 1 Pet. i. 2, 3.

Poor, trembling Christian, be assured of it, thy enemies are all conquered; notwithstanding, every day's experience convinces thee they are not all dead. Sin is a bitter enemy, and so nearly allied to thee, thou mayest consider it a part of thyself; yet, being one with thy Saviour, thou hast a spiritual life in him, and almighty power is engaged in thy defence; so that sin shall not have dominion over thee: Rom. vi. 14. But never think of sheathing thy sword, and folding thy hands, lest Satan gain an advantage over thee; for thou art still in the camp, surrounded by enemies, and thy only dependance is upon thy Captain.

"Come now, and let us reason together, saith the Lord ; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool." Isa. i. 18.

"COME," sinner, just as you are, with all your guilt and consequent wretchedness ; though deeply stained with crime, and weltering in your blood ! "*Come,*" I have opened a fountain for sin and uncleanness, in which you can wash and be cleansed : Zech. xiii. 1. But do not delay ; for the longer you stay away the worse you will get ; therefore "*come now ;*" and your being a great sinner will afford me an opportunity of proving to you, that I am a greater Saviour : Matt. ix. 12. Do not listen to my enemies, nor reason with flesh and blood, nor hold any conference with Satan, for he is your accuser ; but "*let us,*" who are the only parties properly concerned, "*reason together ;*" let us debate the matter fairly and fully ; and then, I have no doubt but you will acknowledge all my ways to be right : Ps. cxlv. 17. My ungrateful enemies represent me as a "hard master ;" and would persuade you that you are a sinner too great for me to pardon ; and thus fill thy poor soul with legal fears, and slavish dread ; but hearken not unto them. True, thou hast broken my righteous law ; but I have redeemed thee from the curse of the law ; Gal. iii. 10—13 ; and thou hast destroyed thyself, but in me is thy help : Hos. xiii. 9. It is true, thou hast committed crimes of the most flagrant nature, deep "*as scarlet*" in their dye ; but let not that keep thee from me ; all are atoned for ; and "*they shall be white as snow.*" You may be ready to say you have lain so long in your sins, and so steeped in guilt, that you are dyed, even "*like crimson.*" All that is true ; but the blood of my Son, JESUS, cleanses from all sin, and will change them all to the most perfect whiteness : yea, they shall be "*white as snow, and wool.*" Do not doubt ; for though I am just, I am the justifier of him that believeth in Jesus : Rom. iii. 26. *Come,* and be made happy in my love ; I am just in forgiving thy sins : 1 John i. 9. Leave behind you all your duties, humblings, and holiness, and come to me with all your sins, guilt, and wretchedness ; and prove that I am able and willing to pardon, cleanse, and bless you ; but "*come now.*"

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi. 28.

THE carnal Jews labored hard to recommend themselves to God, by the observance of various rites and ceremonies: Rom. x. 3. And, in the days of Jesus, bound still heavier burdens upon the shoulders of others, than they themselves were willing to bear, and which Christ calls a "*yoke*." And, it is to be lamented, there are still those who are called Christians, who are no less sanguine in their expectations of being saved by their own endeavors; hence, they toil and labor to cancel their debt, and atone for their sins; and thus obtain that heaven they are conscious they have forfeited; not knowing that *Jesus* is the only way to the Father: John xiv. 6.

Do thy corruptions harass thee? do sinful passions annoy thee? do temptations beset thee? are thy sins a burden to thee? Hark! Thy Saviour speaks to thee. He calls thee to him. Listen to,

1st. His gracious invitation, "*Come unto me*." He pities your condition; and, after all you have done, kindly invites you to himself. There can be no mistake; it is *you* he calls; he means you, it is evident, for he describes your condition. "*Come unto me, all ye that labor and are heavy laden*;" your burden is heavy, but I am both able and willing to bear it; cast it upon me: Ps. lv. 22. *Come*, and bring nothing with you but your burden and miseries; all your tugging and toiling is in vain; your load becomes heavier, and you grow weaker by keeping away. *Come*, I am your Saviour; Luke xix. 10; your friend; John xv. 15; and will in no wise cast you out: John vi. 37.

2d. The blessing promised, "*I will give you rest*." Did I ever give you any cause to doubt my willingness? Why not come, then? Doubt no more; believe, and thou shalt be saved: Mark xvi. 15. My name is *JESUS*; and my delightful business is, to save sinners from their sins: Matt. i. 21. "*I will*" not only "*give you rest*" now, but shall be pleased to have you call upon me at any future period. I will use all my influence in Court on your behalf; and whatsoever ye shall ask the Father in my name, that will I do: John xiv. 13, 14.

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. xlv. 22.

NEVER was there a sensible sinner half so willing to be saved, as the God against whom he has sinned is to save him: Ezek. xxxiii. 11. "The Lord is not willing that any should perish; but that all should come to repentance:" 2 Pet. iii. 9. How long, fellow-sinner, will you ponder over those things within and around you, instead of looking to what is above you? From the pride of our nature, and the unbelief of our hearts, we are prompted to think of doing something to procure the favor of God, forgetting that our loving God is not the cause, but the effect of his love to us: 1 John iv. 19. Close your ears to carnal reason, and unbelief; and attend to the gracious invitation here given, by a gracious God.

"*Look unto me.*" I am the God whose laws you have broken, and whose goodness you have despised; but let that not prevent your looking unto me. Sorrow not as though you had no hope; but "*look unto me, and be ye saved.*" You have no sin but what has been atoned for by my well-beloved Son; you need no perfection but what his righteousness supplies. I love you, and am well pleased with you for his sake. Think not that my mercy is limited: for unto me shall all flesh come: Ps. lxxv. 2. Therefore, "*look unto me, all ye ends of the earth,*" for I will be exalted among the heathen, I will be exalted in the earth: Ps. xlv. 10. "I have sworn by myself, the word has gone out of my mouth in righteousness, that unto me every knee shall bow, every tongue shall confess:" Ver. 23. "*For I am God, and there is none else*" so fit to rule; nor so able to save; for I am a just God and a Saviour: Ver. 21. Do not pacify your troubled conscience by external performances; for that would be mistaking the means of grace for grace itself. Many have fled to me for refuge, and have laid hold of the hope I set before them: Heb. vi. 18. But, should you be so heavily laden with guilt that you cannot fly, run with patience the race set before you; and if you are so oppressed that you cannot run, walk in the way marked out for you; and if you are too feeble to walk, then "*look unto me, and be ye saved.*"

“Blessed are they that mourn, for they shall be comforted.” Matt. v. 4.

God is no respecter of persons; Acts x. 34; yet hath he respect unto the lowly: Ps. cxxxviii. 6. Many make themselves miserable, in striving to make themselves comfortable; and in endeavoring to make themselves righteous, fall short of the righteousness of God: Rom. x. 3. To know ourselves to be lost and undone sinners, destitute of righteousness, to be feelingly alive to a sense of our condition, and to believe that all we need is in Christ, lies at the very foundation of true godliness. To desire salvation from sin in God’s way, and to mourn after it, is peculiar to the quickened soul; for the dead mourn not; neither are they capable of receiving comfort. What more could the Saviour say to comfort those who “*mourn*” on account of their sins, than here he has said?

1st. He does not say they *shall be* blessed; but “*blessed are they*,” even now. Do you ask, why is it that you cannot feel happy, if you are now blessed? The reason is, because you do not believe; and you cannot receive it but by faith; for it is by grace you are saved through faith, as the means: Eph. ii. 8. That faith which unites the sinner to the Saviour, is God’s gift; but you must ask it of him, and he will give it to you: Matt. vii. 7. He will also give you power to exercise it; but will not believe for you; no, that is your act, to believe: John i. 12. Neither can you be happy so long as you keep on believing that he *will* bless you; for by so doing you will always keep the blessing ahead of you: Matt. xxi. 22. Believe what God says, that you “*are blessed*,” even *now*; for the Lord’s time is *now*: 2 Cor. vi. 2. Doubt no more. For,

2d. He declares you “*shall be comforted*,” as sure as mourning goes before comfort, so sure does comfort follow mourning. Give God your whole heart; and he will give you a whole Saviour; love is in his heart, though wrath may appear in his conduct: Isa. liv. 8. Nature, sense, and feeling, write bitter things against you, while your Saviour loves you. O, how infinite his love! his salvation, how complete! his presence, how cheering! his promises, how precious!

"I will heal their backsliding, I will love them freely." Hosea xiv. 4.

RETURN unto the Lord thy God; for thou hast fallen by thine iniquity: Ver. 1. Instigated by the enemy of your soul, and prompted by your natural corruptions, in an unguarded hour, you turned your back upon your best, your only real friend; who, though you have acted so base a part, is not willing to give you up; but still calls after, and invites you to return. Satan may suggest, that it is of no use your thinking of ever obtaining a sense of your Father's forgiving love again; for you are too great a sinner for God to forgive; seeing you have not only sinned against your own soul, but have crucified the Son of God afresh, and put him to an open shame. It is true, you are a great sinner, a backsliding sinner; and all such are the worst of sinners; yea, and the Lord knows it; but so far from upbraiding or threatening you on account of it is he, that he now invites and urges upon you to return. Are you now praying God to take away all your iniquity? He says, "*I will*:" Jer. iii. 22. You say, I am deeply wounded; the Lord says, "*I will heal*." Your soul may be badly diseased, but then, it is not incurable; and the greater the disease, the more need of a Physician: Matt. ix. 12. The Lord here declares your case is not hopeless, and that you may safely rely upon his goodness; and trust to him for a sound cure. "*I will heal their backslidings*." Do you desire that the Lord would receive you graciously? For your comfort, he assures you, that he will not only do that, but "*will love you freely*." He will love you just as though there had never been anything amiss on your part: Titus iii. 5. He will heal your backslidings by applying pardoning mercy; receive you graciously, as a tender father would a long-lost son: and love you freely as he did before you strayed. Go, poor, backslidden soul, go at thy Maker's call; parley not with the enemy; he has lied to thee formerly; and will do it again, if you will lend him your ears. Your having wandered from God has made no change in him; He is the same gracious and loving God now he ever was; do your first works, return unto him, stay with him. he will *heal* your wounds, and *love you freely*.

"All manner of sin and blasphemy shall be forgiven unto men." Matt. xii. 31.

SIN is our hell: but Jesus, the Lamb of God, taketh away our sin; then we have heaven within us: and to know, believe in, follow and obey him, constitutes our greatest happiness in this life. Do not be discouraged; but suffer me to tell you in God's name, and in Christ's stead, 2 Cor. v. 20, that though your sins may arise like mountains, and your crimes be piled to the very heavens, mercy is as free for you as the air you breathe: Matt. ix. 13. The enemy will, no doubt, suggest, that you have committed the "unpardonable sin;" that you have sinned against so much light, sinned with so high a hand, slighted so much goodness, grieved the Spirit of God so often, resisted so many convictions, treated with contempt so many offers of grace, and, both in word and deed, done all that in you lay to oppose the cause of religion, so that now it would only be an act of presumption even to attempt to seek, or hope for mercy. But believe him not; he is now as he ever was, "a liar from the beginning." Your Saviour says, "*all manner of sin,*" though ever so heinous in its nature, though committed under the most aggravating circumstances, though ever so often repeated, and though ever so long continued, there is mercy with God that can reach it; yea, "*and blasphemy,*" a sin which strikes directly at the name and honor of God, "*shall be forgiven.*" Mind that. Paul was at one time a blasphemer; yet he obtained mercy: 1 Tim. i. 13. Peter obtained mercy, after so awfully denying his Lord; and so will *you*, if you but ask it; and then you will be ready to say, "who is a God like unto thee, pardoning iniquity?" Micah vii. 18. "All manner of sin shall be forgiven *unto men*;" ALL men, of *all* ranks and conditions. This is love, boundless love; love to the whole world: 1 John ii. 2. Cheer up; look at yourself as a sinner: but look at Christ as a Saviour. Praise God, that he kept it out of your power to commit one sin that he could not pardon. The Spirit of God is still striving with you; or you would not be so concerned about your soul's salvation; follow his instructions; "go in peace, and *sin* no more."

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. liii. 5.

WELL may the apostle Paul say, "the love of Christ passeth knowledge;" Eph. iii. 19; for he was born unto *us*; Isa. ix. 6; gave himself for *us*; Eph. v. 2; was delivered up for *us*; Rom. viii. 32; and here we are told, he was *wounded—bruised—chastised—and striped*. But why so cruelly treat him? what harm hath he done? No harm; neither was guile ever found in his mouth: 1 Pet. ii. 22. His whole life was one continued act of benevolence. He "went about doing good:" Acts x. 38. Do you ask again, for what, then, did he suffer all this? For *our* transgressions; and for *our* iniquities, was he thus *wounded* and *bruised*; to atone for them, and purchase salvation for us: 2 Cor. v. 21. When man had sinned, and by his transgression ruined himself and all his posterity, the adorable Jesus became his surety, stood up for the human family, and engaged in their behalf. And, consequently, all *our* debts, *our* iniquities, were imputed to, and laid upon *him*; "he bore them in his own body on the tree:" 1 Pet. ii. 24; and the very wounds, and bruises, that we had merited, he had inflicted upon him. And having put away our sins, by the sacrifice of himself, God can be as just in saving the sinner, as he was in afflicting the Saviour: Rom. iii. 25, 26. Thus it is that mercy triumphs, grace reigns, sinners are saved, and saints rejoice. "There is therefore *now* no condemnation to them which are in Christ Jesus;" no; where there is no sin there can be no guilt: Rom. viii. 1. The believer knows that *his* sins have been laid upon JESUS; therefore, God doth not impute them to the sinner; but to the Saviour: and accounts, or imputes, righteousness to us on the Saviour's account: Rom. iv. 6—8. True, thou hast committed sins innumerable; but it is equally true, that Jesus hath been wounded, and bruised for them; and since thy surety has suffered in thy stead, thou art free. Hence flows thy peace, thy holiness, thy heaven. Christ was wounded, to cure *our* wounds; bruised, to restore *us* to soundness; chastised, that *we* might go free; and striped, that *we* might be healed.

"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts iv. 12.

THE cause of condemnation is sin; the blood of Jesus Christ cleanses from all sin; 1 John i. 7; and he having by the grace of God tasted death for every man; Heb. ii. 9; is the Saviour of all men, especially of those that believe: 1 Tim. iv. 10. "Neither is there salvation in any other;" for, no form, no creed, no sect, no party, can avail us anything; but faith in Jesus, which works by love, will purify the heart, and avail us much: Gal. v. 6. "For there is *none other name* than that of Jesus, *under heaven* given among men," that can be of any saving benefit to us. We, as sinners, have destroyed ourselves; and have not the least ability to save ourselves: Hos. xiii. 9. But our dear Saviour has done the work completely; he made full satisfaction to law and justice; freed us from sin and death; and restores unto us our forfeited peace with God. You may feel the remains of corrupt nature still lurking within; and which, too frequently, appear without, causing grief to your soul; but be of good courage, and pray against those corruptions of the heart; resting assured, that sin shall not have dominion over you; for we are no longer under the law, but under grace. "What then? shall we sin, because we are not under the law, but under grace? God forbid!" Rom. vi. 14, 15. Jesus is the name that cheers our hearts, and bids our fears begone; it is the only name "*whereby ye must be saved.*" There is none other; neither do we want any other; for that name is great, both in heaven and under heaven: Matt. xxviii. 18. He had this "*name given among men;*" sinful men, lost men, men that he came to save; for his business into the world was, to seek, and to save, that which was lost: Luke xix. 10. And it is certain, that he did not return without finishing his work: John xvii. 4; xix. 30. Stephen died calling upon this name: Acts vii. 60; Paul prayed, and received answers to his prayers, in this name: 2 Cor. xii. 8, 9; and so have millions; and so will millions more: Rom. x. 11—13. He trod the winepress alone; and he saves alone. His righteousness alone, will ride triumphant; all the rest must come tumbling down.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and uncleanness." Zech. xiii. 1.

WE have a beautiful metaphor here in the term "*fountain*," to represent the mediatorial character of Christ; as the *source* and *medium* of salvation to the human family. The prophet evidently testifies beforehand, "the sufferings of Christ, and the glory that should follow." Observe,

1st. It is not a wasting stream that is here spoken of; but a "*fountain*," ever-flowing, never-failing; always yielding full supplies for every demand. Enough for all; both to pacify and purify: John iv. 14.

2d. Mark the *freeness* of God's grace: it is not a fountain sealed, nor confined to a few favored individuals; but a fountain "*opened*." None are forbidden; but all are invited; and whoever will may come and welcome: Rev. xxii. 17.

3d. This fountain was virtually opened in the original plan of redemption; according to God's gracious designs: Rev. xiii. 8. And in due time, the plan of reconciliation was announced to the world, and the fountain of grace gradually opened and revealed, in the various promises made to the patriarchs, and inspired predictions of the holy prophets; and shadowed forth by the ceremonial law under the Mosaic dispensation. And was actually opened in the mediatorial work of the Redeemer, "*in that day*" when he had finished the work of man's redemption: Heb. i. 1—3.

4th. We are told to whom it was opened. To the *Jews* Christ was promised, and to them he came as his own people after the flesh; but his own received him not: John i. 11. But the blessings of this fountain, (the Redeemer) were not to be confined to the "house of David, nor to the inhabitants of Jerusalem:" He was sent to be "a light to the Gentiles, and for salvation to the ends of the earth:" Acts xiii. 47.

5th. The purpose for which it was opened; "*for sin and uncleanness*." A new and living way is here opened to guilty, polluted man: Ps. lxxxv. 10. Such an one as was typified by the sacrifices, foretold by the prophets, and accomplished when Jesus was wounded for us.

"In whom we have redemption through his blood, the forgiveness of sins." Eph. i. 7.

HEARKEN, my beloved, "hear what God the Lord will speak; for he will speak peace unto his people, and to his saints:" Ps. lxxxv. 8. Here are no ifs, buts, nor may-bes; but the certainty and assurance of God's free love to sinners; in and through his "well-beloved Son." "*In whom*," that is, in JESUS, "*we*" who had sold ourselves for naught; Isa. lii. 3; "*have redemption*;" are bought back, ransomed, recovered from the ruin of our fall, and reinstated in our former possessions and enjoyments. Such as,

1st. Acceptance with God: who, "to the praise of the glory of his grace, hath made us accepted in the Beloved: Eph. i. 6.

2d. Conformity to the glorious image of God. "In the day that God created man, in the likeness of God made he him;" Gen. v. 1; both righteous and holy; consequently happy. Sin greatly defaced that image; but in Christ we have that image of our Maker restored; for what we lost in the first Adam, we have redeemed by our second Adam: 2 Cor. v. 18.

3d. Fellowship with God. Adam had it; but lost it by transgression. Christ has bought it back; and now, we, through believing in him, "have fellowship with the Father, and with his Son Jesus Christ:" 1 John i. 3.

4th. Adoption into the family of God. "For through him (Christ) we both (Jews and Gentiles) have access unto the Father by one Spirit:" Eph. ii. 18. Happy those who have embraced the Saviour as he is freely offered in the gospel. For "to them gave he power to become the sons of God:" John i. 12. "Beloved, now are we the sons of God:" 1 John iii. 2. "And if children, then heirs; heirs of God, and joint-heirs with Christ:" Rom. viii. 17.

5th. Freedom from the curse under which we lay. For, "Christ hath redeemed us from the curse of the law, being made a curse for us:" Gal. iii. 13.

6th. All this recovery, or redemption, is without money. "We have redemption through his blood;" the precious blood of the Lord Jesus Christ: 1 Pet. i. 18, 19.

"Thou, O Lord, art our Father, our Redeemer; thy name is from everlasting." Isa. lxiii. 16.

WHEN sinners become sensible, a sight of their own nakedness and poverty would make them truly miserable, were it not that righteousness is revealed as God's unspeakable gift by Jesus Christ. Grace reigns through his righteousness; and we enjoy the knowledge and comfort that we are counted righteous through faith in him: Rom. iv. 6. Adoption, in a scriptural sense, is,

1st. *National*; whereby God takes a whole people under his special care and government, and bestows ordinances and other privileges upon them as his visible church. This adoption, for about 1500 years, pertained only to the Jews: Rom. ix. 4.

2d. *Spiritual*; in which sinful men, by nature children of wrath; Eph. ii. 3; are, upon their receiving Christ, by faith, as their Saviour, taken into the special favor of God; John i. 12; have spiritual communion with him, and are entitled to all his promises, salvation and glory, as their everlasting inheritance: 1 Pet. i. 3, 4. And, as his children, they are loved, taught, governed, corrected, protected, helped, and provided for by him. This adoption all true believers have received; and have the Holy Spirit bearing witness with their spirits, that they are the children of God: Rom. viii. 15—17. And having the Spirit of Christ in their hearts, they are enabled to say, "*Thou, O Lord, art our Father*;" Gal. iv. 6; and knowing that their salvation is of God, they gratefully acknowledge him as their Redeemer: Titus iii. 5; Eph. ii. 8, 9.

3d. *Glorious*; in which, at the last great day, they shall all be acknowledged to be the sons of God: 1 John iii. 2. And it is for this adoption the saints now wait: Rom. viii. 23.

Whatever God has made himself known to us by, that is his "*name*;" such as, his mercy, goodness, truth, &c.; and every believer will say, "*Thy name is from everlasting*:" Heb. i. 10—12. It is the unspeakable privilege of the Christian to approach God, not as an angry Judge, but as a kind Father; not as a haughty tyrant, but gracious Redeemer: Isa. xli. 14. What can we desire more than such a Father and Redeemer?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" 1 John iii. 1.

BEHOLD! Look! Observe! Do see! "*what manner of love!*" Love without a parallel! "*the Father*" of lights, from whom every good descends, "*hath bestowed,*" graciously given to, and conferred "*upon us,*" who have been so ungrateful, so base, so undeserving, "*that we*"—we sinners—we rebels—we children of wrath—we cursed—we aliens—that "*we should be called the sons of God.*" What boundless love! and amazing condescension! It is God who *calls* us sons; and he never *mis-calls* anything; we may therefore rest assured we are sons; and he is not ashamed to be called our Father. The Father bestowed the Son upon us; 1 John iv. 9, 10; and the Son bestowed himself, and hath redeemed us; 1 Tim. ii. 6; and made us his brethren; Heb. ii. 17; and the Father hath adopted us, and made us his sons: Rom. viii. 15—17. Love like this demands our soul—our life—our all. So fond is the Father of his children, that he calls them all by his own name; Rev. iii. 12; he gives them every good thing to enjoy here; 1 Tim. vi. 17; and he lays up an abundance for them hereafter: Ps. xxxi. 19.

The happiness and privileges of the "*sons of God*" are great beyond description; for, though they have a greater share of suffering than other men, they have blessings and consolations to which all others are entire strangers; and what they enjoy while in this life, is not to be compared to the honors and enjoyments that await them when they come of age: 1 Cor. ii. 9. Let us remember that God is our everlasting Father; who has begotten himself in *us*, and we in himself. His light, his love, his wisdom, his power, his strength, is in *us*: John i. 16. This is but a very faint view of the inestimable love, riches, honor, and glory, bequeathed to ruined sinners by New Testament love; ratified and sealed by the blood of JESUS, our elder Brother. How ought this view of God's love to fill our hearts with gratitude, fire our souls with ecstasy, and loose our tongues to praise him who hath *so loved us!* The love of the Father flows to us through the heart of our dear Jesus. Surely, then, it is a great honor to be a son of God! Let us live as such.

"I am a father to Israel, and Ephraim is my first-born." Jer. xxxi. 9.

THEY are not all Israel, which are of Israel: Rom. ix. 6. Neither are they all Christians, who are called Christians. A man may have a good outside, and a bad inside: but all who are born of God, they are the Israel of God; because they are the begotten of God: 1 Pet. i. 3. All such are the adopted of God: Gal. iv. 6; they are of the family of God: Eph. iii. 15; and God declares himself to be their Father: 2 Cor. vi. 18. Observe,

1st. He does not say I was, but "*I am* a Father to Israel;" ungrateful as Israel has been, that has made no change in our relationship. Though we frequently forget the relationship in which we stand to God, he never forgets the relation in which he stands to us: Jer. xxxi. 3. What base ingratitude, to turn our backs upon a "*Father*" so kind; and wander from him, after his having done so much for us! Indeed, if sad experience did not prove the contrary, it would seem impossible for creatures, who have experienced so much of his goodness, to prove so base as to make such ill returns. And can it be possible, that God would ever own those, who, after all that he has done, turn away from him and despise his love? yea, and more than that, it is certain. For,

2d. He declares "*Ephraim*," wandering, backsliding, ungrateful, idolatrous Ephraim, "*is my first-born.*" Yes, Ephraim has left his father, wasted his substance, and been among the swine, and following his idols; and deserves not even the name of a son; still his Father owns and loves him; yea, calls him his "*First-born*;" because he is one with his only begotten Son, who is the *first-born* of every creature; Col. i. 14, 15; and in whom, and through whom, he is also pleased to accept of us; and call us his sons: Eph. i. 6, 7. For as many as receive Christ, that is, believe on him, they have the privilege of becoming the sons of God: John i. 12. Christians are nobly privileged, greatly dignified, and highly honored; it is, therefore, a great pity they should disgrace themselves by mingling with the world: 2 Cor. vi. 17. A believer is a son of God, by the Son of God; so that we are indebted to God for every good.

“Ye are all the children of God by faith in Christ Jesus.” Gal. iii. 26.

GREAT and manifold are the blessings and privileges of all believers in God’s dear Son; they are no longer counted as transgressors, foreigners, aliens, servants; but sons. Observe,

1st. The persons here spoken of, YE; ye Jews, who have long had the form of godliness without the power; ye Gentiles, who so long had neither form nor power; ye apostate sinners, who, so recently, were haters of God, despisers of his law, rebels against his righteous government. Ye who have been so strongly in league with sin, death, and hell, look back, and mourn over what you have been; but look now, and rejoice at what ye now are. Behold what grace has done for ye! For,

2d. “*Ye are all the children of God!*” Strange alteration, indeed! However, it is true; and ye have all a just claim to all the privileges of children. Hence, you may approach God as your kind Father at all times, and under every circumstance; without the least fear of meeting with a disappointment. In difficulty, he will direct you; James i. 5; in danger, a celestial soldier guards you; Ps. xxxiv. 7; in the time of trial, he will support you; Ps. l. 22; when you pass through afflictions, he will accompany you; Ps. xliii. 2; from trouble he will deliver you; Ps. l. 15; in every condition, his grace is sufficient; 2 Cor. xii. 9; in death, he will be with you; Ps. xxiii. 4; and in eternity you shall be with him; John xiv. 3; and no mortal knows, what truly great and good things he has laid up for his children, on their arrival at home: 1 Cor. ii. 9.

3d. This is obtained, not on the ground of innocence, or good works; but “*by faith:*” that faith that neither dictates to, nor cavils at, the word of God; but approaches the Bible to inquire what it teaches; and promptly obeys whatever God commands; and claims all which he has promised. God gave his Son for *you*; the Spirit gave faith *to* you; hence Jesus became precious in your eyes; 1 Pet. ii. 7; and ye became “the children of God by faith in Christ Jesus.”

4th. *In Christ*, and him alone you claim these privileges.

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Ps. cxlv. 18.

SINCERE, upright souls, are aware, that they have to do with a God who searches the heart, and tries the reins of the children of men; to him they appeal, desire to be tried by, and have everything removed that would be offensive to him: Ps. cxxxix. 23, 24. Observe,

1st. "*The Lord is nigh;*" never out of call; but always at hand; and if a neighbor that is nigh, is better than a brother afar off, how great must be the privilege of those who have God always nigh! Isa. xli. 10. The Lord is no respecter of persons. For,

2d. He is nigh unto "*all them that call upon him;*" no matter which way they turn, they are sure to meet with him: Ps. cxxxix. 7—12. Darkness may surround you, friends may be far from you, and earth, death, and hell, may level their envenomed darts at you; but no matter, while the Lord is nigh you: Ps. lxxxv. 9. All you have to do, is to be careful to sustain the character, and then you can claim the promise. Call upon him, and you will find him nigh to answer every call: Isa. lviii. 9, 10. But if we would be successful in all our calls, we must be careful not to indulge in any known sin: Ps. lxvi. 18.

3d. He is not said to be nigh, but unto "*all that call upon him in truth.*" He is a God of truth; we must therefore call upon him in truth. While in the flesh, the heart must be narrowly watched, that it wander not from God, while with our lips we call upon him; or we shall call in vain: Matt. xv. 7—9. We have every inducement to call upon him; the way is clear; Heb. x. 19--22; we have a friend in court; Heb. vii. 25; we are invited, so that we are sure to meet with a hearty welcome: James iv. 8; yea, we are commanded to call upon him: so that it would be a sin not to call; Ps. l. 15; neither is there any fear of being put off with a cold "Can't you call again?" Isa. xlv. 19. Were we not straightened in our own bowels, we should never find the Lord straightened in his. If we call and receive not, it is because we have called in an improper manner; for we could never call at an improper season: Jas. iv. 3—6.

"Through him we both have access by one Spirit unto the Father." Eph. ii. 18.

WHAT a pity it is, that those who have free access to God, should live so far from God! Our hearts and affections, too frequently, get roving on the high roads of earthly pleasures, riches, or honors; where clouds of dust arise, that so obscure our sight we cannot see our way to God; nor scarcely tell where we are. But here we are reminded,

1st. That "*through him*," that is, through Christ Jesus, who is the way, the truth, and the life, we may freely go to the Father: John xiv. 6. Because we are his members; one with, chosen, beloved, viewed, and saved in him; and loved with the very same love: John xvii. 23. Through Jesus,

2d. "*We both*," Jews and Gentiles; whether high or low, bond or free, churchmen or dissenters; "*have access unto the Father*." We have all one Father; Mal. ii. 10; we are all one in Christ; have all one Head, one Comforter, and one Spirit, by whom we all have access to *one* God. Let this faith, then, quell all unholy contentions, and excite all heavenly love to each other. Sin created a quarrel between us and God; and Christ hath made peace between us: Eph. ii. 14. Sin blocked up the old way to the Father through works, but Christ has made a new one, through himself: Heb. x. 20. The Father has now reconciled *us* to himself; 2 Cor. v. 18; made *us* his sons, and declares himself to be *our* Father; 2 Cor. vi. 18; and has erected a throne of grace for us to come unto; with full liberty to approach that throne, with all our wants and woes: Heb. iv. 16. But bear in mind,

3d. Christ, the Son, is the only way of access to the Father; John xiv. 6; and by the help of the "*Spirit*," he enlightens our minds, and gives us hearts to come: John vi. 44. Thus it is all owing to the boundless grace of God, from first to last, that we have access to him. What infinite riches of wisdom, grace and love, in the new creation in Christ Jesus! all of which are of a spiritual and heavenly nature. Whatever tempests may arise, or darkness surround you, you can always find access to a faithful, covenant-keeping God: Ezek. xx. 40, 41.

"The Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Ps. lxxxiv. 11.

THIS world, to the Christian, may be considered a wilderness, dark and dangerous, through which he is called to pass; and without a guide and guard, it would be impossible for him to get through it in safety: Phil. iii. 18, 19. Here we have a redundancy of gracious declarations and precious promises.

1st. "*The Lord God*," who hurled the sun from his grasp, and bid the planets roll, "*is a sun*," to enlighten cheer, comfort, warm, and guide, the travellers of Zion, as they journey toward the Sun; and who on their arrival will shine as the sun: Matt. xiii. 43. Your way may be difficult, but you have a good light; so that by looking well to your steps, you need not fall. Dangers may surround you, but let not that discourage you. For,

2d. The Lord is also "*a shield*;" and one too, that will cover you every way: Isa. lii. 12. The darts of the enemy may be constantly flying thick around you; but let not that give you any concern, while you are so well defended by so good a shield: Ps. v. 12. Perhaps you are ready to say, "but my fears are so great, and my strength so small: my foes so powerful and my faith so feeble; that I sometimes think I shall have to give up the struggle." Give up! what! so long as it is written,

3d. "*The Lord will give grace!*" Never: never let such a brat be sheltered under your roof. You cannot stand, it is true, without grace; but that you shall have; and enough too, to replenish all your graces. Only be careful to improve the grace you have; and the Lord will give sufficient: 2 Cor. xii. 9. The Lord does not intend you should stop in this world of woes but a little while longer; you may therefore comfort your heart with this assurance.

4th. He will "*give glory*." Present grace is an earnest of future glory. Grace is glory begun; and *glory* is grace made perfect: 2 Cor. iii. 18. And, to remove every cause of complaint,

5th. The Lord "*will withhold no good thing*." So that whatever may befall you, shall be sanctified to you.

"Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." 1 Cor. vi. 11.

THE apostle had too great cause to fear that some in the church at Corinth were not living as Christians ought to live; but who, while they professed piety, practised iniquity: 2 Cor. xii. 20, 21. However, he knew that that was not the case with all; hence, in order to keep those humble and charitable who were so, he gives them to understand, that whatever difference there was, between saints and sinners, was all owing to the grace of God. Let the wickedness of others ever keep you at the footstool of mercy, by reminding you of your great obligations to love and serve God. For,

1st. "*Such were some of you:*" and truly glad should I be to be able to speak of it as a thing *past* with all of you. The best of you were as bad by nature as the worst of them; all were alike unholy and unclean: Job xiv. 4. But,

2d. "*Ye are washed;*" from the vile pollutions of sin: by faith, ye are washed, having applied to the fountain opened for sin and uncleanness: Zech. xii. 1. Thanks to Him who opened the fountain, led you to, and then *washed* you in it: Titus iii. 5. Be careful to keep yourselves unspotted from the world.

3d. "*But ye are sanctified:*" the Lord hath set you apart for himself; Ps. iv. 3; he hath redeemed you from all iniquity, and washed and sanctified you, that he might purify unto himself a peculiar people, zealous of good works: Titus ii. 14. And ye are now freed from the power and dominion of sin; Rom. vi. 14: and being endued with a principle of holiness, ye are become new creatures: 2 Cor. v. 17. Neither is that all that grace has done for you; for,

4th. "*Ye are justified;*" all your former transgressions are as completely removed, and you as free, as though you had never committed one sin. God has graciously accepted of us, on account of what Christ has wrought out for us; and now, being justified, we have peace with God, through our *Lord Jesus Christ*: Rom. v. 1. For,

5th. It is in the Lord Jesus' "*name*" alone: Acts iv. 12.

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ezek. xxxvi. 26.

A CHRISTIAN is a "*new creature*;" he has a "*new heart*;" lives in a *new world*; under a *new government*; serves a *new master*; obeys *new laws*; is actuated by *new motives*; influenced by *new love*; animated with *new joys*; possesses *new delights*; and is called by a *new name*; yea, all things become *new*: 2 Cor. v. 17. "True," says the believer, "this is a sweet doctrine; but sad experience teaches me, that I have not yet that new heart you speak of; for I feel to my sorrow the *old* nature of sin and unbelief, and have daily to mourn over it." Well, admitting you do, you feel no more than the saints of God in every age have had to groan under; and it is perfectly consistent with a renewed state. Naturally, your heart was as hard as a stone, incapable of either feeling sin or mourning over it; and hence it was called a "*stony heart*;" but by the blood of Jesus, applied by the Spirit, through faith, it has been made a soft, tender, yielding heart: and is called a "*heart of flesh*." Your old heart was like a rock; that could neither be awed by fear nor be moved by love; but your "*new heart of flesh*" is susceptible of impression;—is melted by love, mourns over sin, and delights in looking upon Jesus, as he is set forth in the gospel.

By the Spirit of God you are inwardly changed; or, in other words, have been converted to a different purpose; or, from what you formerly were, to what you now are. You were formerly dead as a stone, spiritually; but now, being quickened, you are sensible of feeling; formerly you were a child of wrath; but, now, a child of God: Eph. ii. 1—6. Hence you now love and serve God, who first loved you. 1 John iv. 19. You thought your old heart a very good one, because it was an unfeeling, deceitful one; and your new heart, because it is a feeling one, you are led to think is worse than the old one. The king's daughter, the Lamb's wife, is all glorious within, and her clothing is of wrought-gold; yet she is unhappily allied to a base, wretched Nabal. The conflicts you feel within, are a proof that grace is alive; and that your heart is not stone.

"Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus iii. 5.

EVERY converted sinner is a sinner saved by grace; and all such are saved from sin; and consequently the penalty due to sin: 2 Tim. i. 9. Observe,

1st. It is not said, We are saved without the works of righteousness; no, that could never be; but, "Not according to works of righteousness *which we have done*;" for that would be impossible; seeing our best performances need washing in the fountain opened for sin and uncleanness: Eph. ii. 8, 9. Therefore,

2d. We are saved "*according to his mercy*;" on account of works of righteousness which JESUS has done; who hath fulfilled the law for us; and perfectly satisfied every demand of strict justice. Hence we are no longer under the curse of the law, but under grace: Rom. vi. 14, 15. So that no one has anything to boast of, nor glory in, save in the cross of Christ: Eph. ii. 15, 16. As water separates filth from that which is washed in it, so we are said to be saved,

3d. "By the *washing* of regeneration, and *renewing* of the Holy Ghost." Regeneration is spiritual renewing. The man is the same after being thus renewed; but with other dispositions and habits; evil ones no longer prevail: and in a moral and spiritual sense, old things are passed away, and all things become new. A new principle of grace and holiness being wrought, by which he is governed, makes him a *new* man—a *new* creature: 2 Cor. v. 17.

4th. And as baptism is the outward sign of this inward change, wrought in the heart by the Holy Spirit and the word of truth, James i. 18, applying the things of Christ to us, it is here called the "*washing of regeneration*." Water cleanses the outside of the man; and is here used to represent the cleansing that has been performed inside, by the grace and Spirit of Christ, according to the mercy of God: 1 John v. 7, 8. Christ himself instituted the ordinance of Baptism; it ought, therefore, never to be slighted, nor neglected by those who are converted; neither should it ever be substituted for conversion; but should follow it as an evidence of it.

"And ye shall loathe yourselves in your own sight for all the evils that you have committed." Ezek. xx. 43.

WHEN a man knows but little of God, he is apt to think much of himself; but the more he becomes acquainted with God's goodness, the more he discovers of his own badness: Job xlii. 5, 6. A man who is acquainted with himself, is sure to loathe himself. Whoever reflects upon the goodness of God, cannot fail to discover their ingratitude to God: Isa. i. 2. Do you look upon yourself with abhorrence, and "*loathe yourself?*" Why is it? You had used to have a good opinion of yourself; and stood very high in your own estimation; and were ready to believe yourself much better than many of your neighbors, who made a towering profession of religion. Why this great change of your views, with regard to yourself? Have you such humbling views of yourself on account of "*all the evils you have committed?*" If so, do not despair; for it is with you just as God would have it; and just as he in his mercy declared it should be. You are no worse now, than you were before you saw yourself so vile and loathsome; but it is because God has enlightened your mind, took away the veil from your heart, and given you a sight of yourself, that you now loathe yourself. David was no worse after the prophet Nathan had declared him to be the man who had committed such great wickedness, than he was before; no, but God brought his sins to his remembrance by it; and he loathed himself on account thereof: 2 Sam. xii. 7, 13.

The Lord has given you the grace of repentance, so that you now hate what you formerly loved, and desire that which you formerly slighted; yea, hated. Confess and forsake your sins, as David did, and like him you shall find mercy: Prov. xxviii. 13. We must hate sin before we can love holiness. There are many who delight themselves in committing sins, who never loathed themselves on account of the sins they had committed: Hos. vii. 10. God sent his Son to die for sinners; you are one; go to God through Christ; take nothing with you but your sins, and vile as you are, he will embrace you in the arms of his mercy: John vi. 37. Let the great love that God has to you, quicken your love to him.

"I am not come to call the righteous, but sinners to repentance." Matt. ix. 13.

BE astonished, O heavens! and rejoice, ye children of men! admire and adore the goodness of our God! who, while we were yet sinners, sent his only begotten Son into the world, that we might live through him: 1 John iv. 9, 10. Learn,

1st. Christ's errand into the world was to "*call men to repentance*;" to convince them of their improper conduct, and persuade them to change their mind, in order that they might alter their course. This was his first text, and the tendency of all his sermons: Matt. iv. 17.

2d. "*He came not to call the righteous*:" no, for had that been his errand, he would never have visited this world: Rom. iii. 10. Had men not have been sinners, Christ would not have been found amongst men; but all have sinned; and he came into a world of sinners, that he might save the chief of sinners: 1 Tim. i. 15. His errand lay with all kinds of sinners. Therefore,

3d. The greater the sinner, the more need of the Saviour: Matt. ix. 12. The more dangerous the disease, the more need of a physician. But he came not to save men *in* their sins, but *from* their sins; Matt. i. 21; and to do this, he calls upon all men to repent; and leaves no means untried, in order to bring sinners to repentance. He invites, warns, and entreats, by the dispensations of his providence; James ii. 12; by the motions of his Holy Spirit; Matt. xxii. 14; by the preaching of the gospel; Mark i. 15; by their own consciences; John viii. 9; and by his repeated acts of goodness: Rom. ii. 4.

4th. Repentance is produced by a sight of, a sorrow for, and a hatred to sin; for no man will think about reforming till he sees and feels the need of a reformation. A sorrow for sin, if it is of a godly sort, "*worketh repentance*;" that is to say, produceth a reform: 2 Cor. vii. 10. Hence, Peter directed the murderers of Christ, who were pricked in their hearts, on account of their sins, to repent; do better for the time to come. Is this your state, my Christian friend? Attend to the calls of the Spirit; follow the drawings of the Father, and they will lead you to the Son.

"I will instruct thee, and teach thee in the way thou shalt go; I will guide thee with mine eye." Ps. xxxii. 8.

God's promises are frequently mixed with the prayers and grateful acknowledgments of his saints; as in the case here. Christian, know thy danger; thou art ever liable to be led astray by the wicked one, and the deceitfulness of thy own heart. Remember, there is no growth in grace, but by the knowledge of Jesus; and to know and experience the grace of God in Christ, is the privilege of poor sinners. Art thou mourning over thy ignorance, hungering after more grace, and thirsting after greater knowledge of thyself, thy God, and thy Saviour? Is it thy greatest desire to know the way of righteousness, and to be enabled to walk in it? Verily, thy desire shall be granted. For the encouragement of thy faith, the Lord declares,

1st. "*I will instruct thee.*" Complain not of thy ignorance; for it matters not how dull thou mayest be, seeing the Lord has engaged to be thy teacher. Talk not of being a poor, ignorant sinner; for He teaches sinners because they are sinners and need his teachings: Ps. xxv. 8. We are all sinners, and cannot help one another back into the fold from which we strayed; but God sent his Son to save sinners; and, for his sake, will instruct us in those things that belong to our peace. If thou art endeavoring to walk in the way of the Lord, this promise belongs to thee.

2d. "*I will teach thee in the way thou shalt go.*" Thus it is plain your having gone out of the way, or your ignorance in the way, can never interfere with the faithfulness of God. There are so many ways marked out by man, and each contend so zealously for their own way, that without Divine teaching, it would be impossible for mortal to know the right way. The Lord will teach thee, by his word and Spirit, the way which *thou* shalt go; whatever way others may take.

3d. "*I will guide thee with mine eye.*" The eyes of the Lord are upon the righteous: Ps. xxxiv. 15. When the Lord turned and looked upon Peter, he guided him with his eye into the right way. To grow in the knowledge and love of Jesus, is our richest consolation, our greatest joy: 2 Pet. iii. 18.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John vii. 17.

THE blessed Saviour has here given to his disciples a test, whereby they may try all who set themselves up for prophets, doctors, or dictators, in religion; they are to be tried by their doctrine; and by that he wished to be tried himself. The doctrine of Christ is disputed in this our day, as it was in his day. Observe,

1st. We are in danger of being led astray and deceived, by having doctrines brought to us in God's name which he never taught; and it greatly concerns us to know upon what foundation we build; and unless we closely examine, we may be miserably deceived: 1 John iv. 1.

2d. Who are likely to succeed in their endeavors to ascertain "whether the *doctrine* be of God," or whether the preacher preaches himself? they who "*do the will of God.*" And all who do his will are impartial in their inquiries concerning his will; and suffer neither lust nor interest to bias their minds, during their search after TRUTH; and having discovered the will of God, they resolve by his grace to conform to it: John xiv. 21.

3d. Whence it is that such shall "*know the truth*" of Christ's doctrine. Christ has said, "*He shall know,*" and that is sufficient; for his word is his bond. He can open their understandings; and all who follow the light they have, may depend upon being kept from all destructive mistakes: Luke xxiv. 45. He that is disposed to admit the rays of divine light, may depend upon being led into all truth; and the truth, if continued in, shall make him free: John viii. 31, 32.

Be careful to do the will of God, and you will assuredly be taught the doctrine of God. Let no one induce you, under a show of holiness, to deny the doctrines of grace on the one hand, nor suffer the lusts of the flesh to abuse them on the other. Under a lively sense of the mercy and grace of God, make a holy resolve to do his will; and to walk continually before him in the land of the living: Ps. cxvi. 9. Those who resemble God most, are likely to understand him best. Those teachers, and those only, who are sent of God, are to be received by us. By their fruits ye shall know them: Matt. vii. 15—20.

"Therefore with joy shall ye draw water out of the wells of salvation."
Isa. xii. 3.

GODLINESS is of a powerful nature upon the soul; it consists not in form and shadow, but in power and substance; not in notions and opinions, but in the real enjoyment of Christ in the heart. Those who attend the ordinances from no better motive, than that they might give a good account of them, talk fluently about them, and contend earnestly for them, are content with this; and feel very well satisfied, if, according to their own views of religion, they have clear heads; they take it for granted that their faith is sound, although it neither works by love, nor purifies the heart: Gal. v. 6. Not so with those who enjoy the life, light, liberty, and power of Christ and his gospel. "*Therefore,*" because the Lord is your God, your Strength, and your Song, and will be your Salvation, "*with joy shall ye draw water.*" The many assurances God has given of his love to us, and our numerous experiences of the benefit and comfort of his grace, should strengthen our faith in him, and enlarge our expectations from him; for "*out of the wells of salvation*" in God, who is the Fountain of all goodness, whatever ye need, whenever ye apply, "*ye shall draw.*" Only keep in the channel made by him, and ye shall meet with all the streams of love that flow from him: Jer. xxxi. 9. Observe,

1st. The promises of God revealed, ratified, and given out to us in his ordinances, are "*wells of salvation.*"

2d. It is our duty and privilege, to take to ourselves the benefit and comfort that are treasured up in them for us; and by faith to draw water from thence; seeing all our springs are there, and all our streams from thence: Ps. lxxxvii. 7.

3d. It is with pleasure that we shall draw water for the will of God is, that we should rejoice before and rejoice in him; Deut. xxvi. 11; and always be joyful in the house of prayer; Isa. lxvi. 7; keeping his feasts with gladness: Acts ii. 46. Say not, "I am too weak to draw;" for he says, "*ye shall draw;*" yea, and "*with joy*" too. His favor shall flow to you and ye shall have the comfort of it: Isa. lv. 1. The water is *in* the wells, and ye shall have the comfort of it: Isa. lv. 1.

“Where two or three are gathered together in my name, there am I in the midst of them.” Matt. xviii. 20.

SUCH is the love the Saviour bears to his followers, and the encouragement given them, to frequently assemble in his name for Divine worship, that he assures them the smallness of their numbers shall be no obstacle in his way of meeting with them: Exod. xx. 24. Observe,

1st. The duty here prescribed. It is that we “gather” ourselves “*together in Christ’s name.*” This is an important obligation; and implies that when we meet for the purpose of divine worship, we should do it with reverence, and godly fear: Ps. lxxxix. 7. We should not carelessly rush into the presence of God; but seek a necessary preparation of heart; Prov. xvi. 1; and go with a desire to do and get good; Eccl. v. 1, 2; that we may be prepared to receive the communications of his grace: Ps. xxvii. 4. We cannot approach God in our own names, because we are sinners, and enemies to him by wicked works; Rom. viii. 7, 8; nor in any other name under heaven, than that of JESUS; Acts iv. 12; but through him we have a new and living way opened to the Father of all our mercies: John xiv. 6. Neither will any worship be acceptable to God, but that which is sincere and spiritual: John iv. 24. Let us, then, worship him in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh: Rom. viii. 26, 27.

2d. The instructions suggested. The Saviour declares himself to be “*in the midst*” of all his assemblies, however numerous, and in any and every part of the world at the same time, which proves him to be omnipresent: Matt. xxviii. 20. That religious ordinances are of divine origin, is evident, from the institution and design of the Sabbath: Gen. ii. 3. The positive injunctions of the moral law: Exod. xx. 8—11. The Mosaic dispensation of ceremonies: Deut. xvi. 16. The testimonies and examples of the patriarchs and prophets: Ps. lxxxiv. 2—4. The examples of Christ in the days of his flesh; Luke iv. 16; and the practice of the primitive Christians: Acts xx. 7. “*Where?*” whether in a palace, or in a barn; in a temple, or in the field; whenever, wherever, and whoever, gather together in the name of Christ, have him in their midst.

"Ephraim shall say, What have I to do any more with idols?" Hos. xiv. 8.

THESE words are a part of a sweet dialogue between the Lord and Ephraim; which signifies growing. The Lord had just before said, "I will be as the dew unto Israel." Now see the effects of this grace. Ephraim says, "What have I to do any more with idols?" Get ye hence, cursed idols, my vile lusts; and that vain idol, the work of my hands; and my own righteousness. I abhor the former, and disclaim the latter; for now I find my Lord is mine, and I am his. One who has truly repented of his sins, is one who has quarrelled with his sins; and such is the hatred he has to sin, whenever it presents itself, he starts back and cries, "*What have I to do any more with idols?*" Nothing shall again divide my heart. How can I do this great wickedness, and sin against God? Gen. xxxix. 9. Ephraim had joined himself to idols; Hos. iv. 17; and the Lord intended to give him such a surfeit of sin, that he should forever disown it. So that, you see it is the Lord becomes surety for his servant. "*Ephraim shall say,*" &c. The desire of God is, that sinners should repent and turn to him: Ezek. xiv. 6. If he hears but a sigh from the penitent heart, he is pleased with it: Jer. viii. 6. The Lord hates nothing but sin. He sent his Son to make an end of sins, lest sins should make an end of us: Dan. ix. 24. We have nothing to dread but sin. Sin strikes at God's holiness, and our happiness; we should, therefore, keep up a constant and universal war against all sorts of sins. Remember, one sin threw down a righteous Noah; another, a faithful Abraham; another the meek Moses; another, was too strong for Sampson; another, overcame pious David; another, the wise Solomon; another, cast down Paul; another, knocked down the champion Peter; and all together crucified the Son of God. The more you know of God's greatness, the more you will see of sin's vileness: Rom. vii. 13.

Be not discouraged, because you have so formidable a foe to contend with; for as is your day so is your strength. The grace of God is always sufficient: 2 Cor. xii. 9. For his strength is made perfect in thy weakness.

“Walk in the Spirit, and ye shall not fulfil the lust of the flesh.” Gal. v. 16.

As every renewed soul loves to enjoy spiritual and heavenly objects, so the unrenewed part, or the flesh, lusts after those things which it is naturally conversant with, and from which it derives its happiness. This is the Christian’s conflict; and hence the necessity of watching and praying: Matt. xxvi. 41. And well would it be for all who name the name of Christ, if, instead of rising up one party against another, they would all unite against the one common foe, sin: Ps. cxxxiii. Every renewed man finds a struggle between the old and the new nature, between the remainders of sin and the beginnings of grace; and in this conflict it is our duty and interest to side with our convictions against our corruptions. We are here told,

1st. The course to be pursued. “*Walk in the Spirit,*” by which ye are sanctified and renewed; 1 Cor. vi. 11; that condescends to dwell in your heart; Rom. viii. 9; and assists you in the discharge of all your duties: Rom. viii. 26. Walk under the guidance, and influence of the Holy Spirit: John xvi. 13. You, no doubt, feel that the flesh is warring against the spirit, or that gracious, holy influence implanted in your heart by the Holy Spirit; but this should not discourage you: for it is positive proof that the spirit is warring against the flesh: Rom. vii. 22, 23. Your feeling sin living in you, is no proof you are living in sin. Ask of God, and he will give you his Holy Spirit, to enable you to mortify every sin: Luke xi. 13.

2d. The happy result will be, “*Ye shall not fulfil the lust of the flesh.*” Alas! what woful work the fulfilling the lust of the flesh hath made, even among the most eminent saints. The conceptions of lust are the productions of sin: James i. 15. The commission of sin loads the conscience with guilt; and brings sickness and death to the soul. Hence, the many alarming symptoms attendant on contracted guilt; the lashes of conscience, the terrors of the law, distance from God, dejection of soul, coolness of affection to Jesus, backwardness to duty, neglect of a throne of grace, legal fears, and bitterness of spirit.

“He that feareth God shall come forth of them all.” Eccl. vii. 18.

THE corrupt inclination of our nature to what is sinful, is what the apostle calls, “Sin that dwelleth in us;” Rom. vii. 17; and is a constant, powerful stimulus to the actual commission of sin. The objects around us prove the unhappy occasions of sin to us; our company, society, callings, and circumstances, frequently prove temptations to sin. The world, though not necessarily set against our spiritual interests, is an enemy to our souls; hence the apostle calls it an “evil world:” Gal. i. 4. The things of the world are suitable to our corrupt passions and appetites, and excite and inflame them: 1 John ii. 15. The devil is another great enemy of our souls, and is continually engaged to estrange our affections from God, to the practice of iniquity: 1 Pet. v. 8. The Scriptures assure us, that our spiritual foes are very numerous: Eph. vi. 12. Without, we have fightings; within, we have fears. But greater is he that is for us, than all that can be against us. Our best defence against temptation, is religion, or, the fear of the Lord. “*He that feareth God,*” need fear nothing else: Isa. xxxv. 4. Satan may tempt, but he cannot force, nor take away your crown: Jas. i. 12. The least sin is a greater evil than the greatest temptation. Were you an empty vessel, the enemy would let you alone; for he is too skilful a pirate ever to attack an empty ship: Heb. iv. 15. Up with your faith, and down with your fears; for though you may be greatly tempted, you shall be greatly supported: 2 Cor. xii. 9. Your greatest enemy lies in your own bosom, night and day: Jer. xvii. 9. Resist the devil and he will, coward-like, flee from you: James iv. 7. The weapons you fight with, must be fervent prayer, and faith in the promises of God; and be sure you keep a constant watch, lest you be taken by surprise: Eph. vi. 18. Prize the word of God, as your blessed charter of salvation: plead the promises before him; in the hour of temptation fly to him; expect all you need from him; even victory over all sin, deliverance from all trouble, holiness here, and glory hereafter. A host of foes can never harm you, while you serve the Lord of hosts: 1 Cor. x. 13. For his grace is sufficient for thee: 2 Cor. xii. 9.

"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." James i. 12.

THE Bible is the Christian's charter; it is therefore our highest wisdom to study it, and to judge of God's love to us from his word and promises, and not from our circumstances, trials, and feelings. Observe,

1st. "*Blessed is the man,*" whoever he may be, or whatever might be his condition, "that *endureth* temptation." A man may *suffer* much, and not be said to *endure* anything; but he who patiently endures, and with constancy goes through all difficulties in the way of his duty, *is* truly blessed: Heb. ii. 18.

2d. Afflictions, whatever might be their nature, are so far from taking away the happiness of a man who loves God, that they only tend to increase it. So that no temptations need make us miserable, since God designs them to make us comfortable; for "*blessed is the man that endureth temptation.*"

3d. A tried Christian is sure to be a crowned one. "*When he is tried,*" when he is approved, when his graces are found to be genuine, and his integrity manifested; when he has been refined as metals are in the fire, when all his dross has been taken away, and "*sterling*" has been stamped upon him, "*he shall receive the crown of life.*" We who bear the cross in time, shall wear the crown in eternity: 2 Cor. v. 1.

4th. The future blessedness, involved in a crown of life, is a thing promised to every righteous sufferer, by the God of truth; and may therefore be safely depended upon. "*The Lord hath promised*" it; and will give it: 2 Tim. iv. 8.

5th. We must endure temptation from a principle of *love* to God, in order to sustain the character to whom this promised crown shall be given; otherwise we are not interested in the promise. "*The Lord hath promised to them that love him.*" And whatever we may suffer, or do, if it arises not from a sincere love to God and man, it will never be pleasing to God: 1 Cor. xiii. 3. Temptations, or trials, from God, can never injure us; they being designed to improve us: Gen. xxii. 1: Heb. xi. 11. The Lord knoweth how to deliver the godly out of temptation.

“To deliver thee from the way of the evil man, from the man that speaketh froward things.” Prov. ii. 12.

NOTHING will kill the love of a bewitching, deceitful world, in a deceitful heart, but a sight of heaven by faith. The world we are in most danger of being ensnared by, is, that depraved and blind multitude who love themselves, or the creature, without paying any regard to the Creator; Eph. ii. 2, 3; and who have such an enmity to God, that they hate all who love him: John xv. 19. But if you have the grace of God in your heart, that will produce a hope of heaven in the soul; and “*deliver you from the way of the evil man,*” which will be a blessed deliverance; for his way leads to death: Prov. xiv. 12. The enemy is here spoken of as *one*, when, the fact is, there is a whole gang of them; all engaged, as one man, to oppose religion; and are united, heart and hand, to support the kingdom of Satan: Isa. xxviii. 14, 15. But you need not fear them, for you shall have a complete victory over them: 1 John v. 4. Wisdom, which is religion, will keep you from falling into their snares; so that while you are in the world, you shall be kept from the evil of the world: John xvii. 15, 16. Those of the world are generally known by their conversation; they speak “*froward things.*” To show their own enmity to religion, and to dissuade others from it, they speak all they can against it; and are fond of cavilling with the word of God; and are never better pleased than when they think they have been successful in their endeavors: Gal. iii. 1. From those who openly deny all religion, you have but little to fear: because you know them; 1 John iv. 4; but the greatest enemies to Christianity are to be found amongst those who are called Christians; who, while they make a profession of piety, practise iniquity: Eph. v. 12. Of all men upon earth, a worldly-minded professor is most to be pitied, and none so much to be dreaded; they strive to keep God and the world, while they enjoy neither: 1 John ii. 15. Search the word of God, keep and study it; that directs thee to Christ, who is the Way, the Truth, and the Life. The only way to happiness is the way of holiness; walk in it, and shun every evil way.

"Who gave himself for our sins, that he might deliver us from this present evil world." Gal. i. 4.

WHEN the world came out of the hands of its Creator, it was declared by him to be "*very good*;" but the sin of man ruined it, and brought it and himself under a curse: Gen. i. 31; iii. 17, 18. The present world, which was made a blissful world by God, is now an enemy to our souls; therefore the apostle calls it an "*evil world*." Not as though it were evil in itself, and necessarily set against our spiritual interests; no, but the things of the world, being suitable to our corrupt passions and appetites, excite and inflame them, like unwholesome food, that is pleasant to the taste, but feeds the disease. Every creature of God would be good, if rightly used: 1 Tim. iv. 4. Observe, then,

1st. This present world is an evil world, on account of sin that made it such; and the sin, sorrow, pains, and calamities with which it abounds; and the many snares and temptations to which we are exposed while we remain in it. But though we have to live *in* it, if we are Christians, we are not *of* it: John xv. 19. For,

2d. Jesus Christ "*gave himself for our sins*," as a great sacrifice to make atonement for us; 2 Cor. v. 21; "that he might *deliver us* from this present evil world." Not that he might immediately take us out of it, but deliver us from the power and evil of it: John xvii. 15. We are only travellers through it; and while in it, we shall have to do with it; but must be careful to keep ourselves unspotted from it: James i. 27. By living to Christ, we become dead to the world; and by dying to, we obtain a victory over it: Gal. vi. 14. Christ has wrought out a deliverance for us, but we can never enjoy it but by faith in his merits; he died to save us *from* our sins when he died *for* our sins: Matt. i. 21. And no one can consistently call him their Saviour, who is living in sin; and was it not a sin to live under the power and influence of the world, he would never have given himself to deliver us from it; and if Christ Jesus has not saved us from sin, I am at a loss to know what he has saved us from. To obtain a victory over the world, you must fight against it, in the strength of the dear Redeemer who gave himself for us: John xvi. 33.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15.

HERE we have war proclaimed between the seed of the woman and the seed of the serpent. There are two particulars which demand our serious attention.

First. The Lord put enmity between the serpent and the woman, and between his seed and her seed. 1st. The *serpent* is addressed, but the devil is intended. He is called "the dragon, that old *serpent*, which is the *devil*, and Satan:" Rev. xx. 2. The following reasons may be assigned why he is called a *serpent*. He assumed that form when he tempted Eve; ver. 1; he is crafty, subtle, and cunning; 2 Cor. ii. 11; and his influence on man resembles the deadly bite of a serpent: Gen. xlix. 17. 2d. The *woman* is named, because *she* was deceived by the serpent: 1 Tim. ii. 14. 3d. Wicked men are influenced by the seed of the serpent; he is their father, and they do his works: John viii. 44. The old serpent is an enemy of God; and so are all his children: Rom. viii. 7. All our sinful lusts and works spring from the same seed. 4th. The "*seed of the woman*" is the Saviour of the world, the only begotten Son of God: Gal. iv. 4; 1 John ii. 2. Christ, and all believers in him, are of the *woman's seed*; they being one in him their living Head: Col. i. 18, 19. 5th. God put enmity between these parties; and no one can ever reconcile them: for the devil is sinful and polluted; Christ is pure and holy, the devil is a destroyer; CHRIST is a SAVIOUR, the devil is a cruel tyrant; Christ is a mild *Prince*; the devil is to be destroyed; Heb. ii. 14; Christ must *reign* and *conquer*: 1 Cor. xv. 25.

Secondly. The seed of the woman was to bruise the serpent's head, and the serpent was to bruise his heel. This language is figurative, and we understand it to mean, 1st. By the head of the serpent, the mischievous power of the devil. The life, power, and poison of the serpent lie in its head. 2. The Saviour came into the world to bruise his head. See the first conflict: Matt. iv. 1—11. 3d. To bruise his head, is to crush his power: Rev. xx. 10. 4th. Christ gave a death-blow to the serpent in his death and resurrection: 1 Cor. xv. 20—22.

“Resist the devil, and he will flee from you.” James iv. 7.

THINK not, believer, that thou art not a son of the God of Peace, nor a subject of the Prince of Peace, because thou art daily in wars and fightings. True, when the delightful sound of peace is declared in thy heart, and thou art enjoying a comfortable sense of peace in thy conscience, some sinful passion, some rebel lust, or some fiery dart of the adversary, makes a sudden attack upon thee; but then, this combined power is a scriptural mark that thou art born of God; and that Jesus is thy peace: Eph. ii. 13, 14. The world, with all its vanities, its smiles and frowns, its promises and threatenings, and ungodly men, animated by the god of this world, are all at war with thee, because thou art not one of them, but of the kingdom of Jesus. But this should only serve to strengthen thy mind, rather than cast thee down. Satan tried to make the Saviour question his sonship; tempted him to distrust; covetousness; idolatry; and self-murder; but did that prove he was not the Son of God? Matt. iv. 1—11. The Devil is a chained enemy, and you have only to keep off his ground; and then, though he may bark at you, he cannot bite you.

Attend, 1st, to the exhortation here given: “*Resist the devil.*” Whenever he comes knocking at the door of your heart, suffer him not to gain admittance by opening the door, before you have carefully ascertained who, or what, you are about to admit. It will not do, simply to ask, Who is there? for he is sure to deny his name, and feign himself what he really is not: 2 Cor. xi. 14. Never suppose that he is always dressed in *black*. Come in what dress, or form, he may, he has but one design: 1 Pet. v. 8. The devil cannot pray; and fears nothing so much; resist him with it. Should he tempt you to pride, resist him with Ps. cxxxviii. 6; if to distrust, with Ps. lxxxiv. 11; if to slothfulness, with Prov. xxi. 25; and if to sin, in any wise, with Rom. vi. 23. Put on the whole armor of God, and use it manfully: Eph. vi. 14—18. For,

2d. The promise is, “*He will flee from you,*” and leave you in possession of the field: Phil. iv. 13. The devil can tempt, and swagger; but he is a rank coward when it comes to the fight. Resist him.

“Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.” Ps. xxxi. 24.

COME, poor, hoping, trembling, doubting believer in Jesus! Look at this precious promise! and then give your fears to the winds. Do not say, “What have I to do with the children’s bread? I am so fickle, weak, and unworthy, that I fear to ask even for the crumbs.” Well, admitting all you say to be true, this promise assuredly belongs to you. But to remove all doubts, we will notice,

1st. The character of those to whom the promise is made. “*All ye that hope in the Lord.*” Hope is the firm expectation of some good. If we do not believe an object anticipated to be good, we dread its approach, instead of seeking for its enjoyment. To hope in the Lord, is to confidently expect all the good we need from him; and which he has promised: Ps. lxxxiv. 11; 2 Tim. i. 12. God is the fountain of all goodness: Jas. i. 17. Hence, all who hope in him, expect from his providence, their needful supplies; from his mercy, a pardon for their sins; from his wisdom, direction in their difficulties; from his power, support and defence; and from his love, all that grace and glory which he hath promised to all his believing children: Ps. cxix. 49; Rom. xv. 4. This *hope* is an active, vigorous, and purifying principle: 1 John iii. 3.

2d. The advice given. “*Be of good courage.*” Courage is active fortitude; and when it arises from a sense of duty, and fear of offending God, it always acts agreeably to reason and religion. We should attend to this advice, from a consideration of the difficulties and dangers that attend us; of the cause in which we are engaged; of our Captain, under whose banner we fight; of the certainty of victory; and of the glorious rewards that await us: Rom. viii. 37—39. No foe can foil us, no enemy can vanquish us, while we hope in the Lord: Ps. xci. 4, 5.

3d. Strength promised. “*He shall strengthen your heart.*” By the heart here, is meant the soul, with all its powers; the understanding, conscience, will, affections, and memory; all of which God will strengthen, by illuminating the mind, and drawing the affections to himself.

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. i. 7.

EFFECTS prove their cause. And a slavish fear arises from a consciousness of guilt; but where sin is removed, a fear of punishment is taken away. Nothing tends more to mar our usefulness, than a base fear; it was this that caused the wicked servant to bury his talent, when he ought to have traded with it: Matt. xxv. 25. All men are to be loved, but no man is to be feared. Luke xii. 4, 5. God hath taken from us the spirit of *fear*; but observe, attentively, what he has given to us in lieu of it.

1st. "The spirit of *power*," of courage, and resolution, to meet all dangers and difficulties, with becoming boldness, as the sons of God: Acts xx. 23, 24.

2d. "The spirit of *love*" to God, which will not fail to raise us far above the fear of man, and all that men can do unto us: Rom. viii. 31.

3d. "The spirit of *a sound mind*;" or, a quiet, peaceable mind; so that we shall be able to enjoy ourselves under all circumstances. We have frequently much to discourage us in our way of duty, by the creatures of our own disordered imagination; which a sound, sober, solid, thinking mind, would completely remove: Neh. vi. 11, 12. The Spirit God gives to his ministers and people, is not a fearful, but courageous Spirit. Child of God! member of Jesus, how safe! how secure is your salvation! Only think upon what the God of your salvation is, what he has done, and promised, and your fears will fly before your faith, like chaff before the wind. Your strength lies in the Lord; and you can realize it only by faith in his word. The spirit of love to God and man, needs only to be exercised to inspire with new life, and strengthen your feeblest powers; while a sound mind will make you bold as a lion; Prov. xxviii. 1; and enable you to face the most daring foe, as David did Goliath; trusting alone in the strength of the God of Israel: Prov. xxix. 25. Let those fear whose consciences, being laden with guilt, and armed with vengeance, are their unwearied tormentors; but do you take fresh courage; for, as you never did, so you never will, have any cause to complain: 2 Cor. xii. 9. Be strong in the Lord.

“For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy.” Eccl. ii. 26.

THE united testimonies of reason, revelation, and experience, prove that man is a lapsed and indigent creature; and not only the vulgar and illiterate, but also the best and most learned philosophers, have ever been ignorant of the nature and true character of God, till taught by him: 1 Cor. i. 21. While a man is asleep he may dream that he is awake, and believe all imaginary objects to be real; so a man may think himself wise while pursuing folly: Prov. xxvi. 12. The only way to become truly wise, is to become truly good. For,

1st. “God giveth to a man that *is good* in his sight, *wisdom*.” To be good in the sight of God, is to be righteous before him: Gen. vii. 1. To be good, is to enjoy good, by keeping the commandments of God; and meditating in his law both day and night: Ps. i. 1—3. And by being good we gain good, and *wisdom* to make a right use of the good we gain: Eccl. ii. 13.

2d. He giveth “*knowledge*” to the good; so that, by the infinite wisdom of God, and by means of their spiritual knowledge, and prudence, they shall either avoid trouble or get out of it: Prov. xi. 9. But the simple pass on and are punished: Prov. xxii. 3.

3d. He gives to the good man “*joy*,” and which is excited by the Holy Ghost: Gal. v. 22. Gladness is sown for the upright, and they alone can reap it: Ps. xcvii. 11. The ground or object of one’s rejoicing is called his “*joy*,” thus God is the joy, the exceeding joy, of all who are good in “*his sight*,” however vile they may seem in the sight of others: Ps. xliii. 4.

The *wisdom* God gives to a man makes him patient in adversity; thankful in prosperity; and enables him to direct all his steps to the glory of God: Ps. xxxvii. 23. A good man is wise because he is taught of God; and they needs must be wise who have infinite Wisdom for their instructor: Ps. xix. 7. What the world calls wisdom, God calls foolishness: 1 Cor. iii. 19. Jesus, your Saviour, is your Prophet, to teach, your Priest to atone, and your King to rule by love in your heart. Cost what it may, have what God calls *wisdom*; it is within your reach.

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Cor. i. 30.

God is a full, free, and overflowing Fountain of goodness; and all the good we have flows from him, through Jesus Christ as the channel of conveyance. By nature, we are all foolish, ignorant, and blind, in those things that belong to God and our soul's happiness; 1 Cor. iii. 19; but whatever we are deficient in ourselves, we have in Christ. For,

1st. “He is made of God unto us *Wisdom*.” The believer in Christ is truly *wise*; for being conscious that sin would render the future part of his life bitter, and death dreadful, he has not only secured an evidence of pardon for the past, but follows after holiness as a necessary qualification for happiness here and hereafter: Prov. xix. 8. A believer who is truly wise is truly humble; knowing that he is indebted to Christ for his wisdom; in whom are hid the treasures of wisdom: Col. ii. 3. We are guilty. But,

2d. Christ is made “*our Righteousness*.” He is the procurer and bestower of all that righteousness which believers in him possess: Jer. xxiii. 6. We are corrupt and depraved. But,

3d. He is made our “*Sanctification*,” the Source of our spiritual life; he being the Vine and we the branches; we are the partakers of the same nature with him; whatever may be the nature of the Head, the members partake of the same. By nature, and practice, we are bound in the cords of sin. But,

4th. He is made to us “*Redemption*,” our Saviour and Deliverer. He is our complete Redemption; frees us from sin, discharges from the guilt and power of it, and the body from the power of the grave: 1 Cor. xv. 55—57. Whatever you may be ignorant of beside, endeavor to become more and more acquainted with Christ; a knowledge of him is a wonderful mystery. To know Christ is to make him your consolation, delight, companion, and end. The Christian becomes wiser every day: a child may play with a snake; but a man gets as far from it as he can. If you lack wisdom, ask of God; He will give it you: Jas. i. 5. To be truly wise, is to possess Christ, who is not only wisdom, but the wisdom of God: 1 Cor. i. 24.

“And the Lord shall guide thee continually.” Isa. lviii. 11.

THIS world is a wilderness, dark, dreary, and dangerous; and through which all Zion’s travellers have to pass, ere they can arrive at Heaven, their home: Heb. xiii. 14. Were we to be left to ourselves, but for one moment, we should certainly miss our way; Jer. x. 23; and the thought of this may be a source of grief to the believer, when he looks too much to himself, and too little to the promises of God. But let it ever be remembered by you, that he who marked out the way, has engaged himself to *guide* you in the way. Observe,

1st. “*The Lord*” strong and mighty, the Lord mighty in battle, whose wisdom knows no bound, and whose goodness is equal to his power and knowledge, hath engaged to be our *Guide* even unto death: Ps. xlviii. 14. And lest you should consider it too great a condescension for the Lord, who is so high, to stoop so low as to notice a creature so ungrateful and vile, and in order to remove all your scruples, it is said, “*The Lord shall guide thee.*” With such a guide what have you to fear? Surely, he who has promised is well able to perform his promise! and of his willingness there can be no doubt: Heb. xiii. 5. Your way may be dark, but your Guide is light: 1 John i. 5. Your path may be rugged all through, and tribulation surround you, but your Guide will furnish you with strength in proportion to your day: 2 Cor. xii. 9. You may, yea, will have fightings without, but you have peace in Jesus; John xvi. 33; and through him, will assuredly have a supply of all things needful for your journey: Phil. iv. 19. And you may depend upon being brought in safety to your journey’s end: Ps. lxxiii. 24. For,

2d. “*The Lord shall guide thee continually.*” He will not guide you in fair weather, and leave you in a storm; no, but in all straits, trials, dangers, troubles, afflictions, and difficulties, he shall guide thee; Isa. xxx. 21, 22; through fire and water; Isa. xliii. 2; through life and death; Ps. xxiii. 4; through every change of life, and under all circumstances; through the gloom of dejection and mists of corruption, through every condition in life and in death, “*The Lord shall guide thee continually.*”

"He will guide you into all truth." John xvi. 13.

HAS the Holy Spirit of God convinced you of sin, of the curse of the law for it, of the wrath of God as revealed against all sin, so that you have fled for refuge to the bleeding wounds of Jesus, who came to save his people from their sins? If so, you are truly blessed, being saved from the worst of all sins, unbelief; the Spirit has glorified Christ in your eyes and to your heart, and Christ will assuredly glorify your soul, with him in his heavenly kingdom. The blessed Spirit, by taking the things of Christ and revealing them unto you, has acted the part of a Quickener and Comforter; but do not suppose that his work is done, and you will now be left to shift for yourself. O no; his work is not finished; he has not done with you yet. For,

1st. "*He will guide you.*" The Guide here promised has been, and continues to be the guide of all true believers in Jesus; for all who are born of God are led by the Spirit of God: Rom. viii. 14. You, no doubt, are sensible of your own dulness, and how liable you are to make mistakes; but this should not discourage you, though your way may appear dark and crooked: Isa. xlii. 16. It is true, the path is narrow, and many snares are laid for your feet, but never let that trouble you; for your Guide is well acquainted with every inch of the road; and having led so many through, you may safely depend upon him: Isa. xxx. 21. Your spirit may have to pass through sore conflicts, and seem ready to faint; and the enemy may suggest, that you may as well give up, for you will never hold out to the end, seeing that you are surrounded by so many difficulties and errors. But let not that trouble you. For,

2d. He will not only lead you out of the destructive paths of pride, self-will, and self-righteousness, but will guide you "*into all truth.*" The truth is the poor, guilty sinner's only hope. The truth assures us, that the Lord laid all our sins upon Jesus; 1 Pet. ii. 24; whose blood cleanses from all sin: 1 John i. 7. Whatever is needful for you to know, you shall be made acquainted with: Ps. xxxii. 8. He will guide you as an instructor does a scholar, and as a guide does a traveller: Rom. viii. 14. Be careful to listen to, depend upon, and follow your Guide.

“The mouth of the just bringeth forth wisdom.” Prov. x. 31.

SOME men talk to please others; while others talk to please themselves; and the mouth of a fool is full of words: Eccl. x. 14. Not so with true Christians, who are called *just*, or righteous, on account of their being justified by faith in Jesus; Rom. v. 1; and living by faith upon him, who distinguishes them from unbelievers, who are called unjust: Rom. i. 17. A fool tells all that he knows; while the just knows when to speak, and what to speak: Prov. xxix. 11; Luke xxi. 15. A just man in his discourse “*brings forth wisdom*” for the benefit of others; he is taught of God who gives him wisdom: Eccl. ii. 26. Whatever good he receives, he endeavors to do good with it: Matt. xii. 35. He studies more to please God, than to please his company; though he may endeavor to please both: 1 Cor. x. 31. The Saviour tells us, that out of the abundance of the heart the mouth speaketh; Matt. xii. 35; so that a heart influenced by the grace of God may be expected to bring forth wisdom: Prov. xvi. 1. It is better to *think* much and say little, than to *say* much and think little. God takes notice of what we say as well as what we do: Matt. xii. 36. If we live under the influence of the gospel, our conversation will be such as becomes the gospel: Phil. i. 27. Every *just man* is a righteous man, in the sight of God; hence, he has a righteous heart, and hopes; righteous joys, and fears; a holy life, and godly conversation: Col. iii. 17. Men of this world may possess fine parts, profound learning, brilliant talents, and stand very high in both church and state, and yet be perverse. They deride the gospel while they profess it. Separate from them; come out from among them; so shall ye save yourself from partaking of their evils. Always beware of your dear Lord’s enemies, though they profess to be his friends. Never tarry longer in any company than duty requires, where your mouth cannot bring forth what God calls WISDOM: 1 Cor. i. 18, 19. Seek after that wisdom which is pure; peaceable; gentle; easy to be entreated; full of mercy; without partiality; full of good works; without hypocrisy: Jas. i. 17. Think twice before you speak once. Never suffer your tongue to outrun your wisdom.

"To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." 1 Cor. xii. 8.

FORMAL professors say, that Jesus is the Lord; and such a profession is common to the openly profane; but is no more profitable to salvation than the true declaration of Satan, "Thou art the Holy one of God:" Mark i. 24. But one who believes in Jesus in the heart, trusts in him as the once sin-bearing, sin-atoning, curse-sustaining, but now-pleading Saviour; and readily acknowledges himself indebted to him, as the procuring cause of all the blessings he enjoys.

God, who is the giver of every good and perfect gift, giveth to every one that which he sees will be for their good and his glory; and however different those gifts might be, they all proceed from the same source: Jas. i. 17. To one he gives "*the word of wisdom*;" a knowledge of the mysteries of the gospel, with the ability to explain them for the benefit of others: Mark iv. 11. To another he gives the "*word of knowledge*;" to enable them to give counsel and advice to those who need it; and all proceed through one channel, by the same *Spirit*. Never should it be forgotten, that whatever gifts God bestows, he expects us to improve them to the good of our fellow-creatures and his glory: Matt. xxv. 15—25. You may not have the ability to explain hard and grave sentences, nor to answer every question that might be put to you; but you ought always to be ready to give a reason to every man that asketh you of the hope that is in you: 1 Pet. iii. 15. Some are fond of much talking, that others might think much of them; but when you talk, let your conversation be such as becometh the Christian: Phil. i. 27. Endeavor to show your meekness and your wisdom by your conversation: Jas. iii. 13. Be careful to live like a saint, and you will never talk like a sinner; but you will be ready on all occasions to acknowledge yourself a sinner saved from sin: Luke xxi. 15. A sanctified heart is better than an eloquent tongue. Keep Christ in your heart, and a bridle on your tongue. Look at every word before you trust it out of your mouth. The way to become a good speaker, is first to become an attentive hearer. Improve what you have, and God will give you all you need: Phil. iv. 19.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters." Ps. xxiii. 2.

THE more we do for God, the more we are indebted to him; because he gives us the more; and in order to get every good thing from him, we have only to walk uprightly before him: Ps. lxxxiv. 11. And nothing produces so much comfort to the soul, as a knowledge of what God is to us. "I am the good Shepherd," saith Jesus: John x. 11. Thou art *my* Shepherd, says the believer. Experience had well taught David the duty of a shepherd. How watchful to preserve in the time of danger! how careful to guide and feed all committed to his care! But herein is the peculiar love of the Shepherd of our souls; he "laid down his life for the sheep:" John x. 15. A sheep is a weak, silly creature, and is often bleating and making a noise when it needs nothing; so do we. Though it knows its shepherd, hears his voice, and will follow him, still it is naturally prone to wander from the fold; and, if left to itself, would often leap into the very jaws of death; or perish with hunger in the barren lanes, or on the unfruitful common; so foolish are we also. Hence arise our distress and unnecessary bleatings; we too frequently forget the dying-love, the covenant-engagements, and watchful care, of our Shepherd. The ordinances of God are the rich pastures which he has provided for his sheep; but were we left to ourselves, we should never visit them, nor stay in them when there. But the voice of the Lord, our Shepherd, hath the pre-eminence; and he not only causeth us to pass through, but, "He maketh us to *lie down in green pastures*," while he himself guards us: Isa. xxvii. 3. The new man feeds upon the word of life, which furnishes milk for babes; 1 Pet. ii. 2; and strong meat for those of full age: Heb. v. 14. Those who are fed by God, are led by him. "*He leadeth them* beside the still waters;" not by the troubled sea, nor stagnant waters, but *still waters*; living streams, flowing from the living fountain, the consolations of his word and Spirit; which not only refresh, but cleanse: Jer. xxxiii. 8. Prize, highly prize, the means of grace, public, social, and private; and God will abundantly bless you with the means; but do not mistake the means for the end.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16.

HERE we have the commission given by our Lord to the primitive preachers of the gospel; but it was not confined to them alone, being intended for all who then did, or ever should, sustain that office or character. We are here informed,

First. To whom the Apostles were sent; 1st. "*Into all the world.*" For there was no part of the world but needed salvation; inasmuch as all the world had sinned against God; and by so doing had brought death upon themselves: Rom. v. 12. All the world had revolted, and wandered from God; and God was graciously pleased to send a proclamation of peace after them: Isa. liii. 6. 2d. "*To every creature*" in all the world. Their preaching was not to be confined to a favored few; because *all* were equally guilty, and under the same curse: Gal. iii. 10. And, 3d. Every creature was the creature of God; though in a lost condition: Ps. c. 3. And no one having any righteousness of his own, the Redeemer would have *his* righteousness made known to all: Rom. iii. 10, 11.

Secondly. What they were commissioned to preach; "*the gospel.*" 1st. *Gospel* signifies "good tidings," or good news; Luke ii. 10; and includes whatever Christ has taught us in his word: Matt. xxviii. 19, 20. 2d. The gospel exhibits Christ as a glorified Redeemer, great in dignity; Rev. iii. 21; in power; Matt. xxviii. 18; in possessions; John iii. 35; in authority; Phil. ii. 8—11. 3d. 'This glorious Saviour must be preached *in* all the world; because God *gave* him *to* the world; so that the world has a claim to him on that account; John iii. 16—18; and he is the propitiation for the sins of the whole world: 1 John ii. 2. Hence, 4th. He must be preached to *every creature*; because every creature sustains the character of those he came to save: 1 Tim. i. 15.

Thirdly. The results that would follow their preaching. All men are damned, i. e. condemned, before they believe: John iii. 19. "*He that believeth*" with the heart; Acts viii. 37; and evinces it by his works; James ii. 15—17; "*shall be saved,*" from sin and its evils.

"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." Hos. xiv. 5.

GODLINESS is profitable unto all things, having promise of the life that now is, and of that which is to come: 1 Tim. iv. 8. Observe,

1st. To all who are Israelites indeed, God will not only give them what they need, but will be *that* unto them, "*I will be as the dew unto Israel.*" He will be their instructor; his doctrine shall fall on them like dew, or small rain, on the grass or tender herb: Deut. xxxii. 2. He will give them to know more and more of himself; for he will visit them as the rain visits the earth: Hos. vi. 3. And by being thus refreshed with his continued visits, their souls will become like a well-watered garden: Isa. lviii. 11. When Israel was in the wilderness they had dew, but there was *manna* in it; Exod. xvi. 14; and so the graces of the Spirit are manna hid in the dew: John i. 16. The grace that God gives thus freely, shall not be in vain. For,

2d. "*They shall grow as the lily.*" True grace is growing grace. The root of the lily lies in the ground all winter as though it were lost; but when the dews of spring come to refresh it, it grows a great deal in a little time: and then appears a lovely flower: Matt. vi. 29. So the grace of God improves young converts, and is the comeliness of the soul: Ezek. xvi. 14. The dew falls softly, and oftentimes insensibly; so the truths of God upon the souls of men. The *lily* grows fast and looks well, but soon fades, and is easily plucked up. Therefore,

3d. "Israel shall *cast forth his roots* as Lebanon;" as the trees of Lebanon; which, when well rooted, cannot be plucked up: Amos ix. 15. As the growth of a tree depends on the root, so we depend on Christ, "the root and the offspring of David:" Rev. xxii. 16. It is by faith we become united to Christ, as the branch is to the vine; and when faith works by love to the truths of God, they become as refreshing dew to all our other graces; and make us diligent in the ways of God. That is the best faith that does the best work and the most of it. The faith of God's Israel cordially embraces the words of God, and lives upon Christ. Your head is in heaven; be careful to live there yourself.

“He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” John xv. 5.

A FAITHLESS soul is a Christless soul, and a Christless soul is a fruitless one. By their fruits ye shall know them: Matt. vii. 20. These words suppose,

First. That the Vine-dresser expects every branch in the vine to bear fruit. And why? Because of the relation in which they stand to Christ, who is the true and living Vine. They are branches in him: Ver. 1. The Redeemer calls himself the Vine; and compares all believers in him to branches of himself, and his Father to the husbandman, or dresser of the vine. A mere profession gives no man a place in the true Vine. We must *abide* in his word as our rule; John viii. 31; and in his merit as our righteousness: 1 Cor. i. 30. He that exercises faith in him, and love to him, feeds upon his promises, and is led by his Spirit, “the same bringeth forth *much fruit*.” 2 Pet. i. 8. But what fruit does he expect?

First. Not bad fruit; nor a mixture of good and bad. 1st. From a vine, we are taught to expect grapes; Isa. v. 2; and from a Christian, we as naturally expect the fruits of righteousness, a Christian life and conversation: 2 Cor. ix. 9, 10. 2d. Such fruit as may reasonably be expected from a healthy branch, nourished by the best of Vines; hence good in quantity, and constantly bearing: Ver. 16. In short, 3d. Such are expected to be filled with good fruits: Phil. i. 11.

Secondly. None can be fruitful without, or separate from, Christ. “*Without me ye can do nothing.*” 1st. Without our being in Christ; Ver. 4; and Christ being in us, we cannot now, and never could bring forth such fruit as the Vine-dresser will accept. It is not enough to know we were once in him; for unless we *abide* in him, and keep his word; Ver. 7; we shall become withered and unfruitful. 2d. Since we cannot be saved without fruit, and cannot bear it without Christ, let us be careful to abide in him; and be careful that our fruit be neither declining in quality nor quantity: 1 Cor. xv. 58. 3d. We do not produce good fruit in order that we might be brought into Christ; but we are grafted in Christ that we might bring forth good fruit. The Christian lives to work, but does not work to live.

“The righteous shall flourish like the palm-tree.” Ps. xcii. 12.

THE palm-tree is found in many warm countries, but especially in the north of Africa, and the south of Asia. Many palms grew on the banks of Jordan; but the best grew about Jericho and Engedi; hence Jericho is called “the city of palm-trees:” Deut. xxxiv. 3. The palm-tree is here made an emblem of a righteous man’s person and condition; and, if historians are to be relied upon, the analogy is certainly a very striking one. For, the palm-tree, it is said, 1st. Grows upright and tall; so do the righteous; who are candid, sincere, and upright in the sight of God and man; 2 Sam. xxii. 24; and though they are planted on the earth, it is in the Lord’s house; and Jesus their top, or Head, being above all things, they might be said to grow so tall as to reach from earth to heaven. 2d. The palm-tree is ever green; and so is the believer; Ps. i. 3; for the trees of the Lord are full of sap: Ps. civ. 16. 3d. The palm-tree is not injured by burdens being hung upon it; neither is the Christian; for his troubles, or burdens, only serve to drive him to God, who has engaged to sustain both him and his burden: Ps. lv. 22. 4th. The more the palm-tree is exposed to the sun, the better is its growth; so the believer, the more he basks beneath the rays of the Sun of righteousness, the more healthy and active he is: Mal. iv. 2. 5th. Palm-trees, while their juice continues, become more fruitful as they grow older; so do Christians grow from babes to young men, and then fathers; bringing forth fruit in proportion: John xv. 5. 6th. The palm-tree is said to bear three or four hundred pounds of dates every year; how abundant also is the fruit of the righteous! that is, their counsel, example, instruction, &c.: Prov. xi. 30; 1 Cor. xv. 58. 7th. There is a kind of wine extracted from the palm-tree; how reviving, comforting, and encouraging, is the seasonable advice, and suitable relief, which the sufferings and afflictions of the poor and distressed extract from the heart, hand, and lips of the righteous! Job. xxix. 13. 8th. They also extract from it a kind of honey; how sweet, pleasant, and healing, is even a word when fitly spoken: Prov. xxv. 11. 9th. The female bears no fruit if planted without the male; so we without Christ: John xv. 5.

“But he giveth more grace.” James iv. 6.

MANY, who are called Christians, have great wealth in their hands, but no grace in their hearts; hence, they do no good with their goods: Matt. xix. 24. Such possess much, but inherit nothing, that can afford true contentment. But wherever God gives grace, “*he giveth more grace;*” for unto him that hath, and improves what he hath, more shall be given: Mark iv. 24, 25. A child of grace never thirsts for any other streams, than those which flow from the Rock, Christ: John iv. 14. All the grace, favor, or good-will, which flows from God to sinners, runs through Jesus Christ; in whom all their treasures are hid: Col. ii. 3. It is out of his fulness we have received grace for the sake of grace; an abundance of grace; grace *upon* grace: John i. 16. Surely, believers ought to be humble, when they have to come to Jesus for all their supplies. It was in Christ Jesus, that God first gave us his grace: Rom. v. 20, 21. He called us by his grace into grace; Gal. i. 6; justified us by his grace; Rom. iii. 24; we are comforted by his grace; 2 Cor. i. 3, 4; He sanctifies us by his grace; Rom. xv. 15, 16; we shall be brought to glory through *grace*: 1 Pet. i. 13. Are not these aboundings of grace enough to make you humble and thankful; and to make sin more than ever hateful? Is this not sufficient to make you contented and happy? No, say you; I am so vile, so unbelieving, and so ungrateful, that I fear I shall forfeit all these things; so you would, and quickly too, if you stood in yourself; but you stand in Christ; therefore, here is a promise from a faithful God: “He giveth more grace.”

Consider what God has already done for you. 1st. You have the unchanging, everlasting love of God fixed on you: Jer. xxxi. 3. 2d. You have the life, death, and intercession of the Son of God for your righteousness: 1 Cor. i. 30. 3d. And that you may have no doubt of this, the Spirit has bestowed his graces upon you: Gal. iv. 6. And, 4th. To encourage and enable you to persevere, you have all his precious promises made over to you in Christ Jesus: 2 Cor. i. 20. But, in short, all things are yours; 1 Cor. iii. 22; and over and above that, “He giveth more grace.” Improve the grace you have, and ask for more.

"When I said, My foot slippeth; thy mercy, O Lord, held me up." Ps. xciv. 18.

VAIN thoughts, and carnal reasonings, like unwelcome visitors, will often intrude upon the Christian's mind. Though our minds are renewed by grace, we being born again of the Spirit, still our old friends, the world, the flesh, and the devil, too frequently annoy us by their visits. The best of saints have been troubled by the worst of thoughts; and sometimes those thoughts have grown into words. God's dear children, in times of sore trial, often say things they are afterwards sorry for.

"*When*" visited with great pain, sore trials, severe conflicts, and dark clouds, "*I*," who had experienced so much of thy goodness, and so many gracious interpositions of thy providence and grace, "*said, My foot slippeth.*" Yea, I said it, for I verily thought it. I made quite sure it was a gone-case with me; and cried out, like one on a crumbling precipice, "My foot slippeth!" I must fall! my strength is gone—my troubles are great—I can bear them no longer—my friends are become my foes—their envenomed darts are flying so thickly around me—and, after all my profession, there is no avoiding it—I must fall by the hand of my enemy! O save me! My foot slippeth! When I thus reasoned with unbelief, and thought I had no foundation to rest my faith upon; and actually said as much; even then, "*thy mercy, O Lord,*" the gifts of thy mercy, and the hope I had in it, "*held me up,*" kept me from falling, and frustrated the designs of all my enemies: 2 Cor. i. 8, 9. It frequently happens, that the wicked oppressors have great power; Ps. xxxvii. 35; and then it is no marvel if the oppressed have to stand alone, like Paul before Nero: 2 Tim. iv. 16. You, too, may have to travel a rugged path, and be ready to come to the conclusion that your enemies are so numerous, your difficulties so great, and your strength so small, that you cannot possibly hold out to the end. "My foot slippeth!" say you. But who is it tells you so? Not the word of God! No, that tells you to "hope in God, for thou shalt yet praise him:" Ps. xlii. 5. He who gave you grace to fear, will also give you grace to persevere. Improve the grace you have, and that will improve you.

“Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.” Phil. i. 6.

THE gospel is the POWER of God : Rom. i. 16. Christ is the POWER of God : 1 Cor. i. 24. And it is by the same power that dead souls are quickened ; Eph. ii. 1 ; the natural enmity of their hearts slain, and they made willing to perform the good pleasure of his will : Phil. ii. 13. We have here, Paul’s confident hope of the believer’s salvation. That the work begun would certainly be completed. Observe,

1st. The *work* itself. It is the work of peace in the soul, operating in the understanding, conscience, will, affections, the whole man : 2 Cor. v. 17.

2d. The *character* it sustains. It is a “*good work.*” Good, inasmuch as it is the *object* God had in view, when, in his infinite goodness, he gave his beloved Son : John iii. 16. Good, as it respects its *subject*. It gives rest to the laboring conscience, purifies the heart, and elevates that which is low : 1 John iii. 1. Good, as it regards *others*. True Christians are real blessings to those around them, lights to illuminate, salt to season, and their influence is extensive : Matt. v. 13—16.

3d. Its *Author*. It forms no part of our common nature, which grows up as we grow : 2 Cor. ii. 14. Neither is it produced by education : 1 Cor. i. 20, 21. It is the effect of divine influence, in its commencement ; “*He hath begun it ;*” in its continuance and completion : John iii. 6—8. “*He will perform it ;*” he will carry on what he has begun, “until the day of Jesus Christ ;” and then the work will be complete, and God be all in all : 1 Cor. xv. 28. Of this the Apostle has no doubt. Hence,

4th. He assures us, that whatever doubts he might have on other subjects, he was “*confident of this very thing,*” that God would never leave his work in an unfinished state, like those who begin a work without counting the cost ; and find, when too late, they are unable to finish what they had begun. Had he not good reason to be confident ? surely he who had pardoned the rebel, would save the child : Rom. v. 8, 9. Be of good courage, and exert the strength you have. Kill sin, and then, it is certain, sin will never kill you.

"As a man chasteneth his son, so the Lord thy God chasteneth thee."
Deut. viii. 5.

AFFLICTIONS may, yea, will attend you all through the journey of life; John xvi. 33; but you should always recollect, they do not come by chance; Job v. 6, 7; and that, though the cross may hang heavy, and be very bitter, it is very short: 2 Cor. iv. 17. We should consider divine correction,

First. As the means of religious improvement; for, 1st. Afflictions are a restraint from evil; with them God frequently hedges up our way as he did the Jews: Hos. ii. 6, 7. He afflicts in order to save. He keeps man from that which would destroy him; and only removes those pleasures that would poison our souls. He has to block up *our* way to keep us in *his* way. 2d. Affliction excites us to duty. We are too apt to settle down and be at ease, when we ought to be at work! God mercifully rouses us from our lethargy; and embitters earth, to raise our hearts to heaven; and by afflictions brings us to his footstool: Ps. cxix. 67, 71. 3d. Affliction is a needful, though painful ordeal. The Christian shines brightest when surrounded by flames; they illuminate and refine, without consuming him: 1 Pet. i. 7. 4th. Affliction is a seasonable monitor. Prosperity has a tendency to produce a most ungrateful effect; for, such is our corruption, we are never more ready to forget God, than when loaded with his benefits: Prov. xxx. 8, 9.

Second. Divine correction should be considered as the discipline of paternal regard. For, "*As a man chasteneth his son,*" &c. A father corrects his children, 1st. With reluctance. He tries every other method—the eloquence of love, the entreaty of affection, the promise of reward, &c., before he inflicts punishment. So our heavenly Father. He never takes up the rod till gentler means have failed: Heb. xii. 6—11. 2d. With wisdom. In a way most calculated to produce reform, with calm, clear, and most deliberate wisdom, a Father corrects his child. So our heavenly Parent, as it regards the *time*, *manner*, and *instrument*. 3d. With tenderness. Cruelty should never be brought into paternal discipline. Our heavenly Father afflicts with one hand, while he supports with the other: Ps. ciii. 13.

“We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope.” Rom. v. 3, 4.

CONSOLATIONS frequently come wrapped up in afflictions. The glory of the Lord never appeared brighter to Jacob, than it did on the night he made the God of the universe his landlord; when he stretched his wearied body on the cold, damp ground, with a few stones for his pillow, and the star-spangled canopy of heaven for his only covering: Gen. xxviii. 10—15. While the stones flew about Stephen’s ears, the heavens were opened to his eyes: Acts vii. 59, 60. Whenever God afflicts you, always remember it is to humble you: Lam. iii. 19, 20. “*We glory in tribulations;*” for we are not only assured they cannot harm us; 2 Cor. iv. 17; but that we must pass through them to our possessions: Acts xiv. 22. The saint’s happiness is a growing happiness; it is peace, grace, glory, and joy in the hope of it: Col. i. 27. The Christian glories in all sorts of tribulation; but especially that which comes for righteousness’ sake: Acts v. 41. The trial of one grace, begets and improves another. “Tribulation worketh *patience*,” when the grace of God works in and with the tribulation; it improves our patience, and does it more good than it possibly can do us harm. How should we know that we had any patience, if it was never tried? Those who have the most patience in tribulations, have the greatest divine consolations: 2 Thess. ii. 16. “Patience worketh *experience*,” serves to prop up our “*hope*,” and keeps us from falling into sadness: 1 Thess. iv. 13. When God puts his children in the House-of-correction, it is that they might get instruction: Ps. cxix. 71. Poor Job’s tribulations wrought patience, and that patience produced an approbation: Job ii. 3. When a top is whipped most, it goes best. But in all your afflictions, remember God is a kind, impartial Father, who loves all his children too well to withhold the rod, when he sees their faults are such as to need correction: Ps. xciv. 12. You may kill bees with honey; and quicken them with vinegar. Prosperity may kill our graces; but adversity will quicken them. Be always afraid of sinning; but never afraid of suffering: 2 Tim. ii. 12. Your suffering time will soon be over.

"He maketh sore, and he bindeth up: he woundeth, and his hands make whole." Job v. 18.

PATIENT Job was as wicked by nature as any sinner that ever was born. True, he was an eminent saint; but who made him so? The same Saviour who sanctifies us. Look, like Job, upon all you enjoy as the free gift of a God of unchanging love; hold their giver fast, but hold the gifts with a loose hand. Perhaps some of your sweetest enjoyments are fled, and you are now saying, "The Lord hath taken away." Well, admitting he has, He first gave; and his love is the same when he takes, as when he gives; and you have good cause to say, for both, "blessed be the name of the Lord:" Job i. 21. "*He maketh sore*," with providential afflictions; but then, "*He bindeth up*" with spiritual consolations: Zech. xiii. 9. The sorest sore, is not to be sensible of our sore; but to be conscious of it, is more than half the cure: 2 Chron. vi. 29. The Lord may have an occasion to use the incision-knife, but he never leaves open the wound. "He woundeth, and his hands *bind up*:" Ps. cxlvii. 3. Though he wounds his people with afflictions, he strengthens and supports them under them. The hand that makes the wound, never fails to apply the cure. "*He maketh whole*," then all is well again; and the patient sufferer acknowledges, that all has been for his good: Ps. cxix. 71. Divine Wisdom can never make a wound too deep for infinite love to cure: Isa. xix. 22. If he convinces and causes the sinner to mourn, he always comforts the mourner: Isa. lxi. 2. If he humbles, it is that he might exalt: Ps. xxxvii. 34. When he tears the impenitent, let them heal them who can; Hos. v. 14; but humble penitents may say, "He has torn, and he *will* heal us:" Hos. vi. 1. Your comforts may fly from you; but the God of comfort will abide with you: Dan. xi. 35. Earthly comforts, like glass, though bright, are easily broken. By yielding to temptations, we lose our consolations; and bring on afflictions, which make the wound to bleed afresh. When afflictions befall you, let them never appal you, while you have a Saviour near. When your soul is bowed down beneath a load of afflictions, take them to, and roll them upon the Lord.

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” 2 Cor. iv. 17.

INFINITELY beyond all the reasonings of vain philosophy, is the Christian's sight by faith; to reconcile his mind to afflictions, endure with patience under, and give victory over them. When the prospects of earth fail you, let it not distress you; seeing better comforts await you: John xiv. 1, 2. Before you look upon your afflictions to be heavy, always weigh them in the balances of the sanctuary; put your earthly sufferings in one scale, and your heaven of glory in the other; and then you will find your afflictions to be light, and your glory an eternal weight: Phil. iii. 7, 8. Your cross may seem heavy, but your crown will be bright: 1 Tim. iv. 8. Unbelief would have you look upon your afflictions as long and heavy; but faith will have it they are “*short and light*,” and are appointed to prepare you for your crown of glory: 2 Tim. iv. 8. While you feel the sharpness of your afflictions, consider the shortness of them; “*but for a moment*,” and then all your sighing will be turned into singing; John xvi. 20; your sorrow into joy; your lamentations into consolations; your ashes into beauties; and your sackcloth into fine linen: Isa. lxi. 3. That wound is not always the worst, that smarts the most. Afflictions, at their worst, are only like walking over a rough road to a comfortable house; or through a dark passage into a light room: Jas. i. 12. Yet, it is certain, that all the pious are not equally afflicted and tried; notwithstanding all have tribulations while in this world: 2 Tim. iii. 12. They have some afflictions in common with mankind, and others peculiar to themselves. This interesting passage,

1st. Specifies present affliction; “For our light affliction, which is but for a moment.”

2d. Describes future happiness; “A far more exceeding and eternal weight of glory.”

3d. Suggests useful instruction: it being well calculated to edify and profit every suffering saint. Your night will be soon turned into day, and your cross into a crown: Rev. xxii. 5. It is better to be afflicted here, than hereafter. Your heavenly Father counts every stroke, and will never suffer you to receive one too many.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19.

EZEKIEL was commanded to "prophesy upon, and preach unto, the dry bones;" and, strange as it may appear to us, they were made to live, and regard his voice: Ezek. xxxvii. 1—10. Let us inquire,

1st. Who are the "*dead men*" here spoken of? "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Rom. v. 12. "And you hath he quickened, who were dead in trespasses and sins:" Eph. ii. 1. And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, (Christ,) having forgiven you all trespasses: Col. ii. 13. 2d. To whom do these dead men belong? The prophet says, "*Thy dead men shall live.*" So that, it is plain, they are *God's* dead men; who declares, "Behold all souls are mine:" Ezek. xviii. 4. "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture: Ps. c. 3. 3d. All these dead men shall live; "*Together with my* (Christ's) *dead body shall they arise.*" "For as in Adam all die, even so in Christ shall all be made alive." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory:" 1 Cor. xv. 22—54. "God sent his Son into the world that we might live through him:" 1 John iv. 9. And the Son says, "Because I live, ye shall live also:" John xiv. 19. 4th. Who are they who make up the dead body of Christ? "But I would have you know, that the head of every man is Christ:" 1 Cor. xi. 3. "So we, being many, are one body in Christ, and every one members one of another:" Rom. xii. 5. 5th. The exhortation given to those "*that dwell in the dust.*" "*Awake and sing!*" "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 6th. Why are they that "*dwell in the dust,*" called upon to awake and sing? Because the Lord promises that his "*doctrine shall drop as the rain, his speech distil as the dew, as the small rain upon the tender herb:*" Deut. xxxii. 2.

“God is not ashamed to be called their God ; for he hath prepared for them a city.” Heb. xi. 16.

SUCH is the amazing condescension of God, that notwithstanding the meanness of our nature, the vileness of our practice, and the great poverty of our present condition, he is not ashamed of us. Observe,

1st. All true BELIEVERS have an interest in God ; and none else can, with consistency, call him *their* God : Heb. xi. 6. It is by faith we lay hold on God, and become interested in him and his fulness.

2d. He is called *their* God ; yea, he declares himself to be “The God of Abraham, and the God of Isaac, and the God of Jacob.” “So then they which be of faith are blessed with faithful Abraham :” Gal. iii. 9.

3d. “He is *not ashamed* to be called their God.” How careful, then, ought they to be, never to become a shame and reproach to him ! and never be ashamed to be called his people. It is our privilege to call him *ours*. He has put his Spirit within our hearts, that we might call him “*Father* :” Rom. viii. 15. God regards a saint in rags, more than a sinner in robes : Ps. cxxxviii. 6. God neither takes nor gives empty titles ; if he is called their God, he will act as such ; and provide for them accordingly.

4th. “He hath prepared for them a city ;” so that it shall never be said, he has adopted a people for his own without making suitable provision for them. The whole of the crumbling tabernacles now occupied by his people, will soon be levelled with the dust ; but no matter, since he hath “*prepared for them a city* ;” a place of happiness every way suited to that relation into which he has taken them : 1 John iii. 2. The people of God are now scattered all over the face of the globe ; but his gracious design is to have them all to dwell in one place ; hence “he hath prepared for them *a city*,” sufficiently commodious for his whole family : Heb. xi. 10.

You need no more to make you happy, than to have the Lord for your God ; Ps. cxliv. 15 ; for he is your strength, your song, your salvation : Isa. xii. 2. It is true you have work to do, temptations to grapple with, and afflictions to bear ; and you are weak in yourself ; but he will strengthen you by his grace : Zeph. iii. 17. God has done much for you ; and will do more.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God." Joel ii. 27.

VARIOUS are the means the Lord makes use of to make himself known to his people. Sometimes he does it by chastisements; Ezek. vi. 7; and at others, by comforts: Ezek. xxxvii. 13. When God makes himself known unto us by giving us peace, joy, and plenty, it is evident that he has pardoned our sins, and accepted of us through his beloved Son; and that he is as much our God as ever he was; having taken us into covenant and communion with him; and given us to know "*that he is in the midst of us.*" Rom. v. 1, 2. There are many who live in plenty, while they have great poverty; being destitute of real piety: Rev. iii. 17. The more God blesses some, the less they bless God; and turn their temporal mercies into curses: Jer. v. 7. Earthly comforts should give wings to our devotion; but, too often, they are like lead to our wings: Mark x. 22. Nothing can harm the Israel of God, while the God of Israel is in their midst: Lev. xxvi. 12. Some people are so full of religion, they cannot tell whether they have a God or not. But not so with the true Israel; for they know that the "*Lord is their God;*" and the most ardent desire of every soul, whose God is the Lord, is, that all the world might be made to know that he is *their* God. Whatever comes from God leads to him. We have nothing whereof to glory in ourselves, nor over others. God's Israel, by nature, were all children of wrath even as others; Eph. ii. 3; and in their flesh dwells no good thing; yet, through grace, they are "created anew in Christ Jesus, unto good works:" Ver. 10. God looks upon the work of his new creation with delight; pronounces it *good*; and records the graces of his Israel; but blots out their sins. There are none who would not love God full as well as we, and perhaps much better, were they but as well acquainted with him. Hast thou not, then, a heart to pity, a tongue to pray for, those who know not God? Yea, thou hast; for it is impossible for any one to be a Christian and not possess the Spirit of Christ, who prayed for his very murderers. Your hopes are not suspended on your own faithfulness to grace, but on the faithfulness of God: Acts x. 34, 35.

"If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23.

OUR love keeps pace with our faith. As faith grows stronger, love grows warmer. A soul in its first love may be ready to think, that what the Saviour did and suffered for sinners was to procure the love of God the Father to them, and to appease the fury of his wrath against them. But this is an error. "For God so loved the world, (of sinners,) that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life:" John iii. 16. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us:" Rom. v. 8. By sin, we made ourselves children of wrath; Eph. ii. 3; and God, by his grace, made us objects of his love: 1 John iv. 9, 10. All who believe in Christ are sure to love him; and all who love him "*keep his words*:" John xv. 14. We must evince our love to Jesus by keeping his word; and he will prove his love to us by keeping to his word: John xiv. 15, 16. Where love leads, duty follows; and where love to the Son leads, love from the Father follows. "*My Father will love him*," and will give such manifestations of his love, that no room shall be left for a doubt: 1 John iv. 16. For they shall have his smiles and his embraces; Prov. viii. 17; and his Spirit, which I will pray him to send them: Matt. x. 19, 20. "*And we will come unto him*." He does not say, *I* will come; no, but "*We* will come unto him;" for, in this sense, it was impossible for one to come without the other; they being both one: John xiv. 9. Those who love Christ will not be put off with merely having a messenger from him; but he and his Father will come unto them; so that our not being able to go to him shall not prevent our having an interview with each other: 2 Chron. xv. 2. Neither shall it be a transient visit, nor an occasional call; for, it is added, "*We* will make *our abode* with him." We will live with such an one, while here below; till such time that it will be for the good of the one, and the glory of the other, for all to live together above; and then I will come again, and see that my friends are carefully removed: John xii. 26. However you may doubt of your love to God, never doubt of his love to you.

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zeph. iii. 17.

NOTIONS of the Lord may satisfy dry, formal professors; but those who are truly alive to God can rest nothing short of the enjoyment of his presence. Dry up your tears, pluck up your spirits, give your fears to the winds, dread not your enemies, put on courage. For,

1st. "*The Lord thy God is in the midst of thee.*" When David went to meet the giant of Gath, he uttered not a word of his own might or power; because the might of the Lord his God was his only support; so Paul, he was able to do all things in the strength of Christ: Phil. iv. 13. The greater your affliction and poverty, the more numerous and powerful your foes, the greater reason you have to trust in God, who is mighty: Ps. cxxi. 7, 8. His mighty salvation is already begun in your heart; and you have no cause for dejection. For,

2d. "*He will save.*" He is able to save; and has already given you abundant proof of his willingness; his word declares it; and his work proves it. Cast away all vain notions of terms and conditions of salvation; seeing it is written, "*HE WILL SAVE.*" Who then dare say that anything can prevent it? Assuredly as his name is JESUS, he will save his people *from* their sins; and that is all he came to save us from; and all we have to fear: Matt. i. 21. Cast all upon the will of Jesus. For,

3d. "*He will rejoice over thee with joy.*" He came to seek and to save that which was lost: Luke xix. 10. "He shall see of the travail of his soul, and shall be satisfied;" Isa. liii. 10. When a sinner is converted, saints are comforted; and angels rejoice; and God has joy: Luke xv. 10. And,

4th. He is so well pleased, that he declares he will "*rest in his love.*" He will no longer chastise for those sins over which he has caused you to mourn; but will so fix his love upon you, that you shall evermore be one of his own family: 2 Cor. vi. 16—18. Your sins caused him grief, but your conversion caused him much joy; yea, "*joy over thee with singing.*"

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John iv. 10.

SOME have represented God as burning with implacable rage against the human family, till Christ died to appease his wrath and make him merciful. This is an unscriptural idea. Christ died because God *was* merciful; not to render him so; but to make a channel through which a stream of salvation might flow to all mankind. Observe,

1st. The love of God displayed in sending his Son. "*Herein is love.*" Unparalleled in its nature. Love—undeserved, unsolicited, disinterested, never invited by anything good in man: Gen. iii. 15. "*Herein is love:*" immense in its extent, reaching to every age and clime, to every character and condition, even to the most abandoned and abominable of the human race: 1 Tim. i. 15. *Love* without an equal—*love* like an ocean, without bottom or shore, deluging the whole world: 1 John ii. 2. Mighty love! Love covering every sin, and comprehending every blessing: 1 John iv. 16. Glorious love! in its purpose and final issue; designed to procure holiness, pardon, and heaven.

2d. God thus loved us, when we had no love for him. "*Not that we loved God.*" No indeed! for our minds were enmity, in the abstract, against him: Rom. viii. 7. Amazing goodness! "*He loved us.*" Boundless love! *Love* extending from eternity to eternity! and so deep that it reaches the vilest sinner and lowest case: Ps. ciii. 8. Love that brought Jesus from the height of glory to the depth of shame, from great riches to extreme poverty: 2 Cor. viii. 9. For,

3d. "God sent *his Son* to be the propitiation for our sins." Herein is love! Love that induced the God of love to give his only begotten Son to be a "*propitiation* (i. e. victim or atoning sacrifice: 2 Cor. v. 21) *for our sins;*" that he might raise sinners from the depths of sin and wretchedness, to the heights of holiness and happiness. Matchless love! *Love* that gave the treasures of heaven to enrich earth! Can you any longer doubt of your interest in his love? It is true, he hates *sin*; but where can you find a sinner he does not love? Herein is love that demands your love! Nothing can harm you but a rejection of his love.

"He retaineth not his anger forever, because he delighteth in mercy."
Micah vii. 18.

MERCY! What a welcome sound! It is the cheerer of the heart, the burden of our song, the delight of heaven, the envy of hell, and the distinguished attribute of God! Exod. xxxiii. 19. As God excels in all other things, so he does in his manner of forgiving sins. His love is infinite, and his mercy matchless: Ps. ciii. 11, 12. Observe,

1st. Though God frequently causes his people to grieve on account of their sins, he no sooner sees them humbled under a sense of their guilt, than he has compassion on them; pardons their sins, and consequently removes the punishment; for where there is no sin, there can be no punishment: Ps. lxxxvi. 5. The Lord is slow to anger, but swift to show mercy: Neh. ix. 17. And why? Because, He cannot retain his anger; seeing he can be angry at nothing but sin; and *that* he removes when confessed: 1 John i. 9. Hence,

2d. "*He retaineth not his anger forever.*" No, his anger endureth but a little while, and his mercy endureth forever: Ps. xxx. 5; and cxxxvi. He first turns us to himself, and then turns himself to us, that he might have mercy upon us. And why all this care of us? why turn his anger from us, and his love toward us? Why, because,

3d. "*He delighteth in mercy.*" Isa. liv. 7, 8. It is impossible for a sinner to delight more in receiving mercy, than the God of mercy does in bestowing it. Fear not, worm Jacob, JESUS the SAVIOUR still lives to make intercession for you; and because he lives, you shall live also: John xiv. 19. Though Jonah had to cry out of the belly of hell, he was not out of the reach of mercy. What, then, have you to fear, seeing all your enemies have been conquered by the cross of Christ? The fountain of mercy never was fuller than it is now; nor the God of mercy more attentive to the humble sinner's cry. Think not that your frequent relapses into sin can prevent your obtaining mercy; for if God does not pardon for your sake, he will do it for his own sake; "because he *delighteth in mercy.*" Only believe what God says; that is faith. You have only to accept the mercy offered.

"I will have mercy on whom I will have mercy." Rom. ix. 15.

MISERY is the object of mercy. Sin has made us all truly miserable; Ezek. xvi. 5; and the Lord looks upon our case as truly pitiable: Jer. xxxi. 18—20. All who have ears to hear, let them hear what the Lord saith to poor, guilty, and condemned sinners. Here we have a gracious declaration from the lip of truth.

1st. "*I will have mercy.*" Though your sins may have been great and many, and your backslidings foul and numerous, still there can be no bar in the way of your salvation, while the God against whom you have sinned remains determined to have mercy: Deut. iv. 31. Admitting you have been often forgiven, and as repeatedly sinned, that cannot prevent His forgiving you now: Job xi. 6. When we forgive, we cannot forget; but when God forgives, he remembers our sins no more: Hos. xi. 8, 9. The Lord wills to show you his goodness, to proclaim his name, to bestow his grace, and comfort you with his mercy in Christ Jesus. Observe,

2d. "*He will have mercy on whom he will.*" Here is a never-failing source of comfort; a most powerful motive to love and obedience; that love and mercy which God owes to none he is willing to give, yea, he has freely given to thee. "O," says the poor trembling soul, "were I but satisfied that I was one of those on whom he will have mercy, then would my soul rejoice!" Satisfied! Why, what more could the God of love and mercy say, than what he has said to satisfy you? Hear him again. "*I will have mercy on whom I will have mercy.*" Will he not have mercy on all? The very reason assigned, why "God hath concluded all in unbelief," is, that he might have mercy upon all: Rom. xi. 32. And the Apostle declares, that "God our Saviour will have all men to be saved, and come unto the knowledge of the truth;" and gives as a reason, that "CHRIST JESUS gave himself a ransom for all, to be testified in due time:" 1 Tim. ii. 3—6. God has mercy upon all, without assigning any other reason than "*I will!*" "He that spared not his own Son, but delivered him up for us ALL, how shall he not with him also freely give us all things?" Rom. viii. 32. All you have to do, is, to give yourself to him.

"The Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee." Isa. xli. 13.

PROBABLY, the church, in Isaiah's days, had been pondering over her weak, helpless condition; surrounded with enemies, trials, and difficulties; and had been laying her case before the Lord, when he thus graciously commanded away her fears. What the Lord said then, he says now, to all who sustain the same character.

Believer, thy way may be dark and dangerous; but let not that distress thee; since the "*Lord thy God*" is well acquainted with every step thou hast to take; and has promised,

1st. To "*hold thy right hand*:" and, lest you should make a mis-step, he will order all your steps: Ps. xxxvii. 23. The Lord does not try to quell his servants' fears by saying, "I will have an eye upon thee; or I will be near thee;" no, but "I will hold thy right hand." He will go hand-in-hand with thee; where thou goest he will go, and guide thee continually: Isa. lviii. 11. While the Lord has hold of your hand, you have nothing to fear; for should you stumble, he will keep you from falling: Ps. cxvi. 8. You may stagger through your own weakness, but he will hold you up: Ps. cxxxix. 10. And,

2d. He will encourage thy heart, by "saying unto thee, *Fear not*." That is just what a fond father would say to his beloved child. "Fear not! your father has fast hold of your hand; nothing shall harm you, while I am with you; and I am not going to leave you; be not alarmed at anything you may see or hear." Should all the foes you have unite as one, and come out against you, you need not fear; for they shall never be able to pluck you out of your Father's hand: John x. 29. You are weak; but no matter. For,

3d. The Lord thy God declares, "*I will help thee*." His Spirit will enlighten thee; dictate all thy requests; draw up all thy petitions; and help thee whenever thou needest help: Rom. viii. 26. And whenever thou criest unto him, he will not only hear thee, but help thee: 2 Chron. xx. 9. And when thou art in trouble, he will help thee out of thy trouble: Ps. l. 15. Only let thy heart be right with God, and depend upon him.

"If God be for us, who can be against us?" Rom. viii. 31.

THE apostle here speaks as one amazed, and swallowed up, with the contemplation and admiration of the privileges of the people of God; and challenges all their enemies to do their worst. "If God be for us, who can be against us?" Observe,

1st. The *ground* of the challenge is, "*God being for us.*" He is not only not against us, for that he never was; Rom. v. 8; though we were formerly against him: Rom. viii. 7. He was never against *us*, but our sins: Rom. i. 18. And now, our sins being removed, which was the sole cause of the quarrel, we have peace with God through our Lord Jesus Christ; Rom. v. 1; by whom God has reconciled *us* to himself: 2 Cor. v. 18, 19. God has again taken us into covenant with him; all his attributes are for us; yea, all that he has and is, is for us: Deut. xxxiii. 27. He is always for us, and never against us; notwithstanding we may sometimes be led to think to the contrary: Gen. xlii. 36. Observe,

2d. The challenge. "*Who can be against us?*" Who can? Not our enemies; though they may be numerous, formidable, malicious, and cruel, still they cannot be against us, so as to prevail: Isa. liv. 15—17. "*Who can?*" Not the devil; for let him do his worst, he can go no farther than the length of his chain: 1 Cor. x. 13. "*Who can?*" Not the world; for that is already conquered. John xvi. 33. Neither can principalities nor powers; for they have been overcome and completely disarmed by the cross of Christ: Col. ii. 15. So that it matters not who comes out against us, for God will make them fly before us: Deut. xxviii. 7. We may, therefore, not only boldly ask, *Who* can, but *WHAT* can be against us? "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us:" Rom. viii. 35—39. Only fear God, and you have nothing else to fear; for no matter *who*, nor *what*, surrounds you, while you have God to help you: 2 Kin. xvii. 39. A soul consecrated to God should be resolute and brave in his service; because he is sure of His timely aid. Duty is thine, be careful not to neglect it. Deliverance is the Lord's.

"He that toucheth you toucheth the apple of his eye." Zech. ii. 8.

THE apple of our eye is the pupil, or small rolling ball. A little thing offends the eye; and, therefore, nature has so well guarded it. Those formal professors who reproach strict and circumspect walking, as needless preciseness, consider not that God requires us to keep his law as the apple of our eye: Prov. vii. 2. The law is light; and the law in the heart is the *eye* of the soul: Ps. cxix. 105. And be it known to all the Israel of God, who have a tender regard for his law, that he has a far more tender concern for them. According to our contracted views, it would often seem as though God had forgotten, or altogether forsook his people. And the great opposition and difficulties, which they frequently meet with who have been brought out of their Babylonish captivity, is too apt to discourage those who have been left behind: Isa. xlix. 14, 15. But none need be discouraged, who are willing to return; for Christ, our Leader, has wrought out for, and proclaims deliverance to, all the captives; Luke iv. 18; and calls upon us to assert our rights: Isa. lii. 2. And in order that man might know his own weakness, and God's care for his people, He compares them to the "*apple of his eye*." Observe,

1st. The saints, in themselves, are very weak and easily hurt; and a very little thing chafes and pains them. But,

2d. Being thus inseparably connected with God, as the apple of the eye to the body, they are infinitely dear to him. He tenderly sympathizes with them in all their afflictions; is offended with, and will resist, every injury done them. David, who well understood the true meaning of this expression, desired nothing more than to be kept as the apple of his eye: Ps. xvii. 8. What a strong expression of his tender regard is this! "He that *toucheth* you," with a design to hurt you, "*toucheth* the apple of his eye." The slightest touch of the eye causes pain; and to prevent which, it has a double guard; but cannot be better guarded than the Lord guards his people: Ps. xxxiv. 7. You cannot be more tender of your *eye*, than the Lord is of you. Give your fears to the winds, and your cares to the Lord, who cares more for you, than a father for a child.

"Casting all your care upon him; for he careth for you." 1 Pet. v. 7.

CHRISTIANS should always be men of much prayer and little care; for why should they burden themselves with care, who have so good a God to care for them? The Lord has made it, not only the privilege, but the duty, of all believers to cast all their burdens or cares upon him: Ps. lv. 22. From these words, we learn,

1st. That the best of men are too apt to burden themselves with anxious and excessive care. The apostle here calls it, "*all your care*;" intimating, that the cares of the people of God are various. And experience teaches all Christians, that they have cares of more kinds than one; such as personal cares, family cares, business cares, cares for themselves, cares for others, cares for the church, present cares, future cares, imaginary cares, borrowed cares, besides a whole host of nameless cares.

2d. That our cares are very burdensome, and, too often, very sinful; when they arise from unbelief and diffidence. A load of cares wearies the body, distracts the mind, bears down the soul, and unfits us for the otherwise delightful service of God; hence they become sinful.

3d. That the best method of getting rid of immoderate care, is "*casting all your care upon the Lord*." A firm reliance upon the God of providence will always reconcile us to the providence of God.

"Cast *all* your care upon him;" and be sure you make no reserve; let not your present trials, nor your future prospects, discourage you: Matt. x. 30. If you have a family, and cannot do for them as you would, do what you can, and leave God to do the rest: Ps. cxxxviii. 3—6. Depend upon it, God will take good care of his church; so let not that give you too much uneasiness: Isa. xlix. 23. And whatever your situation in life might be, you cannot, as a Christian, please Christ better, than by "casting all your care upon him." Prayer turns out care; so that it is a sure sign, when Christians care much, that they pray little: John xiv. 13, 14. When the heart is full of *faith*, there is no room for care. Be careful for nothing; but thankful for everything: Phil. iv. 6.

"For the Lord will not cast off forever." Lam. iii. 31.

WHAT then? shall we sin, because of this soul-cheering declaration? Shall we, then, live as we list; walk after the imaginations and desires of our evil hearts; and fulfil all the lusts of the flesh; because we believe God's gracious assurance, that "*He will not cast off forever?*" God forbid! Could any one who has faith in the covenant-love, the everlasting faithfulness, the boundless goodness, and the immutability of the precious promises of the Lord, find it in his heart to say, "Religion is a vain thing—it is of no use to serve God—we may as well let the reins go loose upon the neck of our lusts, and take our fill of sin; *for the Lord will not cast off forever!*" No; believer, this is not the language of such a faith. Faith in the love of God works by love to God; Gal. v. 6; and purifies the heart: Acts xv. 9. It is the goodness of God that leadeth men to repentance: Rom. ii. 4. The Lord loves and pities as a father, therefore he corrects us as children: Ps. ciii. 13. If he makes us smart for our sins, it is that we might have a hatred to sin; which is the only thing that can harm us. If he puts us into the furnace of afflictions, it is only to take away our dross, and lead us to glorify him in the fires: Isa. xxiv. 15. God frequently afflicts his people; but never casts them off: Ps. xciv. 14. He may veil himself in a cloud, and, to our disordered sight, it may seem as though we were cast off forever; but even then it is but for a moment; and everlasting kindness succeeds a moment's absence: Isa. liv. 7, 8. He never grieves us for his pleasure, but for our profit; and often makes use of afflictions to deliver us from troubles. But while he holds the cup of affliction in one hand, he has the cup of consolation in the other.

The language of every true believer, on reading such precious declarations of God's unlimited eternal love, is, "Bless the Lord, O my soul!" And why? Ans. 1st. "We love him because he *first* loved us:" 1 John iv. 19. And his love is like himself, an "everlasting love:" Jer. xxxi. 3. 2d. Because "we are all the children of God by faith in Christ Jesus:" Gal. iii. 26. 3d. "If children, then heirs; heirs of God, and joint-heirs with Christ:" Rom. viii. 17.

"I will not leave you comfortless; I will come to you." John xiv. 18.

DARK seasons are never pleasant to us, but always good for us. A cloudless sky could never produce a good harvest. But there are none hopeless, who are not Christless: Eph. ii. 12, 13. When intimate and kind friends are parting, it is common for them to make a request to each other—"Pray let us hear from you shortly, and as frequently as you can;" this the blessed Jesus engaged to his friends; and assured them, that, out of sight, they should not be out of mind. He saw that even the thought of his departure grieved them; and therefore he promised them a continuance of his care.

1st. "*I will not leave you comfortless*," like poor, friendless orphans; for though, for a little while, I leave you without my visible and bodily presence, I do not leave you without comfort. Let it not grieve you; you have my Father for your Father; and my departure is neither total nor final. And,

2d. As sure as I go from you, "*I will come to you*." I shall not be long away; "why hath sorrow filled your hearts?" I will come to you speedily. I shall soon have conquered the king of terrors; and the grave will not be able to hold me; so that you may expect to see me again shortly. I will come to you, and assist you by my Spirit in the discharge of every duty that may devolve upon you. I will come to you, and for you, at the end of time, and introduce you into the joy of your Lord:" John xiv. 1—3.

You may at times, believer, be brought into a comfortless condition; but your Redeemer will not leave you comfortless: Ps. xxx. 5. The enemy will not fail to take advantage of your sorrowful seasons; and may tauntingly ask, Now, where is your God? where is your religion now? and would fain persuade you that the Lord is clean gone, to return no more: Ps. xlii. 3—10. Think not that he will ever leave you finally, though he may withdraw seemingly; for he will come to you assuredly; he will come and not tarry: Heb. x. 37. Our dear redeeming Lord loves us too well to allow us to become wedded to this vile, unchaste world; and therefore embitters it with tribulations: John xvi. 33.

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Mal. iv. 2.

CHRIST is the light of the world; and is to us what the sun is to the world; his presence turns darkness into day: John viii. 12. The Son of God is the Sun that has light in himself; and before whom darkness is made to fly. Observe,

1st. The characters to whom this promise is made: "*Unto you that fear my name.*" By the *name* of God, we understand is meant whatever He has made himself known unto us by; as, Himself; Ps. xxix. 2; His titles; Exod. iii. 13, 14; His attributes, or properties; Exod. xxxiii. 19; His word; Ps. v. 11; His worship; 1 Kin. v. 5; His will and purpose concerning our salvation; Ps. xxii. 22; His power and assistance; 1 Sam. xvii. 45; His wisdom, power, and goodness, in creation and providence; Ps. viii. 1—9; His authority; Micah v. 4; His honor and renown: Ps. lxxvi. 1. True love to God casts out all slavish fear, or dread of him: 1 John iv. 18. But filial fear is a holy affection of soul, whereby it is inclined to regard God's authority, obey his commands, and hate whatever is sinful: Jer. xxxii. 40. By the fear of the Lord is meant the whole of religion.

2d. Jesus Christ is here called the "*Sun of righteousness*," to denote his infinite glory, excellency, gradual discovery to men, his being the source of all true light, &c.: John viii. 12. He rose upon this dark world; and is the Light of men: John i. 4. He is himself a righteous Saviour; brought in an everlasting righteousness; and is of God made unto us righteousness: 1 Cor. i. 30. With this Sun of righteousness, the church is clothed: Rev. xii. 1. And,

3d. Upon all that fear the name of God, He causes this SUN to "*arise with healing in his wings*," or in his rays, or beams. Christ came into the world, not only as a Light, but as a Physician also; yea, and Medicine. "He healed all manner of sickness and disease among the people:" Matt. iv. 23. And still he heals by wholesale and retail.

4th. The good effect produced. They shall grow up, not as weeds, but as calves well fed: Ps. xcii. 14.

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John iii. 16.

HAVING so much more matter in these words, than can be crowded into so small a page, let us proceed to notice,

First. The *subjects* of redemption—"the world." From the Scriptures we learn, that by the "world" is meant, 1st. The whole of the human family. For it was their residence that the Saviour visited; Luke i. 78, 79; 1. Tim. i. 15; and it was their nature he assumed: Heb. ii. 14, 15. 2d. The *human race* exclusively: Heb. ii. 16, 17. None other could call him *their* Saviour; Luke ii. 10, 11; none other ascribe their salvation to him: Rev. i. 5, 6. 3d. The human race, without exception; 1 John ii. 2; 2 Cor. v. 14, 15.

Secondly. The *necessity* of redemption. All were in a perishing condition, 1st. As a penalty due to sin: Rom. v. 12. Its impurity rendered us unfit for heaven: Heb. xii. 14. 2d. Through guilt and condemnation. All were spiritually dead, and must have remained so: Rom. vi. 23. 3d. Through subjection to Satan; to his influence; Eph. ii. 2; and to his dominion: 2 Tim. ii. 26. This rendered us averse to the service of God: Job xxi. 14. And, 4th. Through our inability to help ourselves; either by wisdom; Jer. x. 23; power; Rom. v. 6; or merit: Hos. xiii. 9.

Thirdly. The *means* of redemption. These include, 1st. The *moving* cause of our redemption. This is the *love* of God. "*For God so loved,*" so really, freely, fully, and universally, loved "*the world*"—the guilty world; Rom. iii. 19; the world who had revolted from him; Isa. liii. 6; the world whose very friendship was enmity with him; James iv. 4; that, even while we were yet sinners, he gave the strongest possible proof of his love to the world of sinners: Rom. v. 8. 2d. The *procuring* cause, by which redemption is obtained for us. This is the gift of God's "*only begotten Son,*" who was given to us under various characters; as our Prophet, to teach us; Deut. xviii. 18; as a Priest, to atone and intercede for us; Heb. x. 19—22; and as a King, to rule over and bless us: Ps. ii. 6. There is enough in Christ for all the world.

"Surely, shall one say, In the Lord have I righteousness and strength." Isa. xlv. 24.

A WORLDLING glories in the things of the world; but a Christian glories in Christ; yea, he glories more in Christ's cross, than the world's crown: Gal. vi. 14. Jew and Gentile, publican and pharisee, outwardly pious and openly profane, are all upon a level in point of justification before God. There is, naturally, none righteous, no, not one: Rom. iii. 10, 23. Who, then, can be saved? None, by his own righteousness; no, not even the most moral man upon earth, if he has nothing better than his own morality to recommend him: Rom. iii. 20.

"*Surely*, shall one say," yea, and many more shall learn from the example to say the same; and not only say it, but stick to it. Say what? Why, "*In the Lord have I righteousness*;" for what Jesus, my Lord, is in his nature, and by his life, perfectly righteous, that I am in him. What I have not in myself, I have in him who loved me, and gave himself for me: Titus ii. 14. The Lord is righteousness in himself; righteous altogether; and can never act contrary to what is righteous: Ps. cxvi. 5. And we have our righteousness in him, who is "THE LORD OUR RIGHTEOUSNESS;" Jer. xxiii. 6; and if we depend upon Christ for righteousness, we shall be justified by faith in him; Rom. v. 1; our faith being counted to us for righteousness: Rom. iv. 3—8. It is not according to anything that we have done, can, or may do; Titus iii. 5; but by grace, through faith, that we are saved: Eph. ii. 8, 9. Do not cast away the little confidence you have in the Lord; but rather hold fast; resist unbelief; and remember that your faith is your victory: 1 John v. 4. It is well to feel our own weakness; but better to know that in the Lord we have strength. "Surely, shall one say,"—and why not you?—"in the Lord have I righteousness." Let this be your triumph against every accusation. And let this be your victory over every enemy; in Jesus, my "Lord, I have strength:" Phil. iv. 13. Complain no longer, but apply to God, through Christ, for all you need. Though unholy and weak in yourself, you can do all things, through Christ strengthening of you.

“And of his fulness have all we received, and grace for grace.” John i. 16.

JESUS CHRIST received gifts for men; Ps. lxviii. 18; that he might give gifts to men: Eph. iv. 8. He was filled that he might fill all in all: Eph. i. 23. “And of his fulness have all we received.” So that we have nothing whereof to boast, having nothing but what we have received. But let us see what we have received.

1st. The blessing received is GRACE. All the blessings we have received from Christ are summed up in this short word, “*Grace*.” This is what the angels declared to be the good will of God toward us; Luke ii. 14; and that works the good work of God within us: Phil. ii. 13. As the air receives light from the fulness of the sun, so we receive grace from the fulness of Christ.

2d. The manner in which we receive it; “*grace for grace*.” And this bespeaks, 1st. The *freeness* of this grace. It is grace for the sake of Jesus Christ, given to us according to grace: Rom. xii. 6. The God of grace being well pleased in his Son, is pleased with us in him: Eph. i. 6. 2d. The *fulness* of this grace. Grace for grace is an abundance of grace, grace upon grace, one grace heaped upon another; “that he might show the exceeding riches of his grace:” Eph. ii. 7. 3d. The *serviceableness* of this grace. Grace for grace, is grace for the promotion of grace. The apostles received grace; Eph. iii. 8; that they might communicate it to others: 1 Pet. iv. 10. 4th. The *substitution* of New Testament grace in the room and stead of Old Testament grace. The Old Testament had grace in type, the New Testament has grace in truth: John i. 17. 5th. The *augmentation* of grace. Grace for grace, is one grace, to improve, strengthen, confirm, and perfect, another grace. We receive grace that we might grow in grace: 2 Pet. iii. 18. And, 6th. *Grace for grace* is grace in us, answering to the grace that is in him; as the impression upon the coin answers to the die. The grace, we receive from Christ changes us into the same image: 2 Cor. iii. 18. All fulness is in Jesus; and every believer in him receives of his fulness of grace as the branch receives sap from the fulness of the root, and the pitcher water from the fulness of the fountain.

“Say to the prisoners, Go forth; to them that are in darkness, Show yourselves.” Isa. xlix. 9.

WHEN Christ was given for a covenant of the people; ver. 8; he was given for a pledge of all the blessings of the covenant; it was in him that God was reconciling the world unto himself: 2 Cor. v. 19. He undertook to save his people from their sins; Matt. i. 21; and to accomplish which he had to bear their sins; 1 Pet. ii. 24; and suffer for their sins: Isa. liii. 4, 5. And having fulfilled the law which they broke, he has become “the end of the law for righteousness to every one that believeth:” Rom. x. 4. He “hath redeemed us from the curse of the law, being made a curse for us:” Gal. iii. 13. And every demand of Divine Justice being fully satisfied, He has an undoubted right to “say to the prisoners,” who were bound over to the justice of God, and under the power of Satan, “*Go forth.*” Jesus Christ is the Mediator of the covenant; our blessed Daysman, who hath made peace by the blood of his cross: Col. i. 20, 21. And his business now is, to free the souls of men from the bondage of guilt and corruption; and bring them into the glorious liberty of the sons of God: Luke iv. 18. He first looses every bond, and then says to the prisoners, “Go forth;” I have answered all claims; you are fully emancipated: you were deep in debt to the Father, but the Son has made you free: and you are free indeed; Go forth, and enjoy your freedom: John viii. 36. “*Show yourselves.*” You have been long enough shut up “*in darkness;*” make it known that you *are* free, by going forth and showing yourselves. Now ye are no longer children of darkness; but children of the light. “*Go forth—Show yourselves.*” Let your light so shine before men, that they might see you are set at large; and that will tend to God’s glory and your good: Matt. v. 14—16.

Go, believer, do as your dear Redeemer bids you. Do not be afraid to go forth and assert your rights, because you still feel in-bred corruption making a desperate struggle; for that is no proof that Christ has not made you free, but the contrary; for it is that principle of grace within you that is seeking the destruction of sin: Rom. vii. 23.

"Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13.

"YE are not under the law," says the apostle; Rom. vi. 14; "but under grace;" and well for us that it is so! For were we under it, as fallen creatures, it could benefit us nothing, being weak through the flesh: Rom. viii. 3; but it would irritate our evil propensities which it cannot cure; Rom. vii. 5, 8; and would follow us with its curses wherever we went: Gal. iii. 10. It is no wonder that Christ should be called Wonderful! seeing he performs nothing less than wonders: Isa. ix. 6. It was a wonderful method he took to redeem us. Having violated the law of God, we were brought under the curse of that law; Gal. iii. 10; which curse is nothing less than wrath revealed; Rom. i. 18; and death: Rom. vi. 23. But "*Christ hath redeemed us from the curse of the law;*" so that we have nothing to fear on that score. According to God's ancient declaration, we had sold ourselves for naught; and were redeemed without money: Isa. liii. 3. Though Christ redeemed us without money, it was not without price; he "*being made a curse for us:*" Deut. xxi. 23. "The Lord hath laid upon him the iniquity of us all:" Isa. liii. 6. "Christ bore our sins in his own body on the tree;" 1 Pet. ii. 24; "He suffered, the just for the unjust;" 1 Pet. iii. 18; and gave his precious blood for our redemption: 1 Pet. i. 18, 19. "We have redemption through his blood, the forgiveness of sins;" Eph. i. 7. He hung upon the racking cross for us: sweat blood, shed blood, groaned and died for us; to free us from that misery, which, as sinners, we had sunk into; and which, while we remain unconverted sinners, we are still in: Rom. v. 19. Christ has conquered our fiercest foes; and not only made a way through himself to escape the curse, but to obtain a blessing: Heb. x. 20. But it is only through faith in him, that we can obtain a sense of the favor of God; for whoever comes to Christ's door, must be a humble beggar, and plead nothing of his own personal worth; for Christ serves none but poor, helpless, and lost sinners: Matt. ix. 12, 13. Christ apprehends the sinner by his Spirit; 1 Cor. xii. 13; and the sinner apprehends Christ by his faith: Eph. iii. 17; and so they become one: Phil. iii. 12.

"A bruised reed shall he not break, and the smoking flax shall he not quench." Isa. xlii. 3.

SUCH is the love of Christ to his people, that, wherever he discovers a willingness of spirit, he passes by the weakness of the flesh : Matt. xxvi. 41. Those who are weak, even as a reed, yea, a "bruised reed," he will not break them ; but pities them, and gives them no more work than they have strength to perform : 1 Cor. x. 13. You may be so oppressed with doubts and fears, that you may be led to look upon yourself as the weakest of all God's plants, even as a reed. Well, be it so ; but, Observe,

1st. "*A reed*" is an emblem of weakness, and a "*bruised reed*" is still weaker. And such is the feebleness of all poor, broken-hearted sinners, who feel themselves pressed and bowed down beneath a load of guilt. But Christ will not break one such bruised reed ; no ; he came to bind up that which was broken ; and to strengthen that which was bruised : Luke iv. 18.

2d. He will not extinguish the "*smoking flax*." Though you may be like a lamp that has more smoke than light, and that burns but dimly for the want of oil, he will not put out the little light you have, on account of the offensiveness of the smoke you emit ; but will give you more oil, and cause your light to burn clearly : Ps. xviii. 28. Were you left to yourself, the reed would soon break, and the flax or lamp would soon go out ; but such is the tender regard that Jesus has for you, he will not only not break you, nor quench you himself, but will suffer no one else to do it : Isa. xl. 11. But,

3d. There is much more implied, than what is expressed in this precious promise. For, instead of breaking the reed, he will so strengthen and support it, that it shall become like the tall and stately cedar : Ps. xcii. 12. Do not think, because you are like the smoking lamp, or a candle newly lighted, that your little light will be put out by the first puff of wind that comes, or the first drop of water that falls ; for he will fan it into a flame : Phil. i. 6. Wherever true grace is found, more grace is given : James iv. 6. If you are weak in grace, be not doubtful, but thankful ; improve the little you have, and seek for fresh supplies : John xv. 7.

"Christ also loved the church, and gave himself for it." Eph. v. 25.

NOTWITHSTANDING the many failings and imperfections of the church, no husband could ever love his bride so sincerely, purely, ardently, and constantly, as Christ does his church; which he is pleased to call his wife: Rev. xxi. 9. Observe,

1st. Christ's love to his church. His love is a Primary love; 1 John iv. 19; a Redeeming love; Titus ii. 14; a Pardoning love; Isa. xl. 2; a Justifying love; Rom. iii. 24; an Adopting love; John i. 12, 13; a Sanctifying love; 1 Cor. vi. 11; a Glorifying love; Rom. viii. 17. Christ not only "*has loved* the church," but he continues to love her; and he could as soon cease to live as cease to love. His church is always uppermost on his mind; and his love to her can never be told, neither by angels nor men; for as the Father loves the Son, so the Son loves the church: John xv. 9. Men frequently love from the mouth, outwardly; but Christ loves from the heart, inwardly. His love passeth knowledge; so that, we can neither find minds to know, nor words to express his love: Eph. iii. 19. The world may love you on account of what money you may have in your pocket; but will never love you for the grace you have in your heart: John xv. 19. Christ loves you the same in poverty as in riches; the same in rags as in silks; in a dungeon as in a palace. The world may cry, "Hosanna!" to-day, and "Crucify him!" to-morrow. But that is not the way that Christ loves; for having loved his own, he continues to love them: John xiii. 1.

2d. The proof of his love: "*He gave himself for it:*" Titus ii. 14. Greater love hath no man than this. What could he give more than himself? He submitted to be made a curse for us, that he might redeem us from the curse of the law: Gal. iii. 13. And this he did, "that the blessing of Abraham might come on the Gentiles through him:" that all believers, whether Jews or Gentiles, might become heirs of Abraham's blessing. He was rich in power and glory; yet, for the sake of enriching poor sinners, he became poor: 2 Cor. viii. 9. He discharged our debts, burst our bonds, and united us to himself; and having done so much, will he not do the little that remains?

“Behold, I will pour out my spirit unto you, I will make known my words unto you.” Prov. i. 23.

TRUE grace is necessary to a true conversion; and whoever seeks it honestly, and submits to it willingly, shall find it assuredly: Luke xi. 9, 10. Set yourself to do what you can, and God will do all you need; and will help you to do that, which, without his grace, you could not do: Phil. ii. 13. Think not that your hand is so withered you cannot stretch it forth; all you have to do, is, to make the effort in obedience to the command of Christ; and he who gives the word will give the power, in the attempt: Matt. xii. 13. The Author of this grace is the Holy Spirit, and here you have it promised, not sparingly, but plentifully. For the Lord will not only give a few drops, but “*will pour out his spirit unto you,*” as freely as water runs from the fountain; and shall be in you, ever living and ever flowing: John vii. 38. You may have heard much, and have understood but little of God’s word; but for your encouragement it is promised, that you shall not only hear his words, but *know* them. “I will,” says He, “*make known my words unto you:*” so that it shall become your delight to keep them: Ps. i. 2. You have nothing to fear from any quarter, while you have the Spirit of God to guide you, and the word of God to rule you. The more you have of the Spirit of God, the more you will *know* of the words of God, and the less you will have of the spirit of the world: 1 John ii. 16, 17.

All who are the sons of God, are led by the Spirit of God; Rom. viii. 14; and all who are Christ’s followers, hear Christ’s words, and know them to be his; John x. 27; and obey and treasure them up in their hearts: John xv. 7. Doubt no longer of God’s willingness to give; for he here twice declares, “*I will.*” Hath he said it, and shall he not do it? He will give you freely and plentifully of his Spirit, to guide, direct, comfort, and sanctify you; and will give you a heart to understand his words: Ps. cvii. 43.

It is by the Spirit given unto us that we are enabled to cleave unto Jesus in heart and affection, as our only hope, and walk worthy the vocation wherewith we are called: Eph. iv. 1. You have only to ask and have

“We have not received the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.” 1 Cor. ii. 12.

MEN unsanctified receive not the things of God; their minds are prejudiced against them, so that they appear foolishness unto them: ver. 14. No man can know or believe them to salvation, till the mind has been enlightened by the Spirit of God. The wisest men of this world are but fools in God’s account: 1 Cor. iii. 19. And as the mind of man dwells in himself, and cannot be known by another, until he makes it known, so the Spirit of God is in God, and we know nothing of the mind of God, till it is revealed. “We have not received the spirit of the world,” which could be of no assistance to us, “but the Spirit which *is of God*,” that knows the things of God, it being one with God: Ezek. xxxvi. 27.

We have received the Spirit of God, “that we might *know* the things that are *freely given to us* of God.” We can neither know them, nor savingly believe them till they are made known unto us, by his Spirit revealing them unto us: John xiv. 16, 17. Gospel privileges are great privileges, that are “*freely given to us of God*.” Notwithstanding they are freely given, and the revelation of this gift is made, they could not benefit us, without the Spirit showing, not only what God is, but also, what the things of God are, John xvi. 13, that he has done for, wrought in, and given to us. Whatever a man may possess beside, if he possess not the Spirit of Christ, he is none of his: Rom. viii. 9. The Spirit of God is a living Spirit; an enlivening Spirit; a leading Spirit; a sealing Spirit; and, therefore, all who have his Spirit, pray in the Spirit; and with the Spirit; and by the Spirit; and for more of the Spirit: Luke xi. 13. All who believe receive constant supplies; and have the Spirit of God dwelling in them: 2 Tim. i. 14. Poor, drooping believer, thou feelest thy sins and corruptions, and art ready to conclude that thou hast neither part nor lot in the matter. What! believe the TRUTH, and not be sanctified by the Spirit! Impossible! As sure as thou art a believer in JESUS, his Spirit hath sanctified thee through faith. Sin not; and fear not. Ask and have. Run and win.

"Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear." Ps. x. 17.

NEVER did the Lord say to a humble, penitent soul, "Seek my face in vain:" Isa. xlv. 19. And what he was, that he now is, and ever will be; hence, every one has encouragement to pray. Consider,

1st. The Lord "*has heard* the desire of the humble:" and his ear is still open to their cry: Ps. xxxiv. 15. The Lord prepares the hearts of his people, by first giving them to see and feel their need; and by giving them a holy desire after the very blessings that he designs to give them: Prov. xvi. 1. He gives and strengthens their faith; Eph. ii. 8; fixes their thoughts on the desired blessing; raises their affections, and graciously accepts of their prayers; which serves to strengthen their confidence, and enables them to say, "*Lord thou hast heard,*" not only the well-formed prayer, but, "*the desire of the humble:*" Ps. ix. 12.

2d. The Lord will hear: Micah vii. 7. "*Thou wilt prepare their heart;*" so that no one can excuse themselves from praying, on account of the badness of their heart. If you are sensible of the plague of your heart, go to the Lord, who alone can prepare the heart. And this he does through his Spirit enabling them to mortify its various lusts, and bringing it into a humble, holy frame, and longing after God in Christ Jesus: 1 Sam. vii. 3; Rom. viii. 13. And having prepared the heart for the mercy needed and prayed for, He will,

3d. "Cause his ear to hear" the prayer offered unto him. It is impossible for God to be unmindful of his people's condition. He is always ready to hear and regard their cry; and deliver them from all their enemies and afflictions: Ps. xxxiv. 17.

Let your case be what it may, you have only to make it known to the Lord: Phil. iv. 6. Do not say, "I am so weak and ignorant, so vile and ungrateful, that I cannot pray;" for that is the very reason why you should pray. And if, at any time, your heart is too full to form words, look at a throne of grace, and the Lord will hear "*the desire:*" Ps. xxxvii. 4. If you lack wisdom, ask it; and rest assured, that you can need nothing that God is not willing to give: Phil. iv. 19.

“Ye have received the Spirit of adoption, whereby we cry, Abba, Father.” Rom. viii. 15.

THIS is the peculiar glory of gospel-grace; sinners become the sons of God; and have the joyful knowledge of it here upon earth: 1 John iii. 1, 2. Observe,

1st. Every believer in Christ is a son, or child of God; John i. 12; and as such, each one has the witness in himself; Rom. viii. 16; and has the broad seal of heaven put upon him: 2 Cor. i. 22. What have you to fear from the world, if you are a heaven-born child?

2d. “*Ye have received the Spirit,*” not of bondage; no; the Spirit of God never was, nor ever can be the spirit of bondage to any soul; it is contrary to his nature; he is a Spirit of liberty, that takes the things of Christ and shows them unto us: John xvi. 14. He convinces of sin, breaks the yoke of sin and the law, of death and Satan; that the soul might become united to Christ by faith. We receive the “*Spirit of adoption*” by the faith of Jesus; we see God’s righteous law fulfilled by his perfect obedience: Rom. v. 19. Through this righteousness, the Spirit brings peace to our troubled consciences, and frees us from all our guilty fears: Rom. v. 1. God has no still-born children; and his children, like ours, soon give signs of life by their cries.

3d. The Spirit gives us a cry; and becomes a Spirit of grace and supplication to us: Eph. vi. 18. Do not plead your ignorance any longer; for “ye have received the Spirit of adoption;” and that Spirit will teach you what to say, and how to say it.

4th. “*Whereby we cry, Abba, Father.*” What a precious cry! none but a regenerate soul could ever utter such a cry: Rom. viii. 26. You may have many enemies standing between you and a throne of grace, who will do all they can to prevent your approach; but you have one Friend stronger than all, who will lead you through them all: Heb. ii. 10. Never listen to unbelief, or you may be reasoned out of your evidence of your adoption. When children cannot speak they can cry, and thus express their wants; and so may you “*cry, Abba, Father!*” that is, Father, Father; and if you can say no more, that will be rhetoric enough; Father will know what it means.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. xxxiv. 7.

JACOB loved his little Benjamin as dearly as any of his full-grown brethren. So the feeblest follower of Jesus, though ever so weak in faith and understanding, is equally dear to the Father as the strongest believer, and heir to the same inheritance. And the Lord has left nothing undone that could be done, to make those truly blessed who trust in him. And as every believer in Jesus is born of a royal line; John i. 13; so their heavenly Father honors them as such: for as a life-guard would encamp around a prince to protect his royal person, so "the angel of the Lord encampeth round about them that fear him." It is said, "*the angel*," though, perhaps, there are a full guard of angels, who are as unanimous in protecting the saints as though there were but one. Observe,

1st. God makes use of *good spirits* to protect his children from the malice of evil spirits. Jacob was guarded by a host of them; Gen. xxxii. 1, 2; and so is every child of God as really, though not as sensibly: Luke xv. 10. We are not sensible of half the blessings conferred upon us.

2d. They do not merely come to see them, but "*encamp around them*:" so that they are in constant attendance, always ready to serve them: Heb. i. 14. The enemy may throw his darts about them; but can never harm them, while in the centre of so good a camp: Isa. xli. 11. Angels are their servants, and are "sent forth to minister for them;" to serve them in every possible way; to oppose all that opposes them; to fight all their battles; to guard them while in the field; and escort them home when their warfare is accomplished: Luke xvi. 22. It matters not who, nor how many, are against them. For,

3d. He "*delivereth them*;" and as no part is left unguarded, and as their friends are so much mightier than their foes, they have nothing to dread from any quarter, while they "*fear Him*" whose angel guards them: 2 Kings vi. 16, 17. All who live holy may depend upon being kept safely. Jesus makes all his members safe and comfortable:—their Guard never sleeps on his post: Ps. cxxi. 3, 4. Let us who have such holy guards, be careful to live holy lives: Heb. xiii. 1.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14.

ALTHOUGH the angels are beings far superior to us in nature and capacity, and have constant employment in the upper world, still it is evident, that, in obedience to their Maker's command, they visit our lower world on messages of mercy to us. Observe,

1st. That though the angels are spirits, and not bodies, they are "*ministering spirits*," whose office it is to attend upon others. They attend upon God's throne, and are always ready to obey his commands: Ps. civ. 4. God's will is their law.

2d. They are "*sent forth*" by him to whom they belong, not as idle spectators, but to wait upon the children of God; who are all "*heirs of salvation*:" Rom. viii. 17. Angels are their servants, "*sent forth to minister for them*;" to instruct, guard, direct, protect, comfort, provide for, and deliver them. Thousands attended the LORD at the giving of the law: Ps. lxxviii. 17; Heb. ii. 2. Two of them appeared to Abraham in his tent: and the same two lodged with Lot; warned him of his danger, protected and delivered him: Gen. xviii. and xix. One supported Elijah in the wilderness of Judah: 1 Kings xix. 4—8. An angel in one night cut off 185,000 of Senacherib's army, and delivered Jerusalem from his cruel rage: Isa. xxxvii. 36. Angels frequently conversed with Daniel, Zechariah, and the Apostle John. An angel warned Joseph and Mary to flee, and return, with the infant Jesus. An angel liberated Peter from prison: Acts v. 19. An angel delivered the apostles at Jerusalem; and sometimes one is represented as acting on multitudes, while at others, multitudes are represented as protecting one. We know no more than God has revealed. But certain it is, that a saint in tatters is more highly honored than a sinner in robes.

Strive in all things to please God, and then rest assured that God will, with all things needful, serve you: Ps. lxxxiv. 11. Keep in the ways of God, and you may always find comfort in the promises of God: Rom. xv. 4. Christ has done much to make all men his friends, although he has many enemies; and you cannot expect it to go better with you than it did with him.

"And ye shall be unto me a kingdom of priests, and a holy nation." Exod. xix. 6.

REJOICE, poor, trembling believer, in God thy Saviour; and listen to the endearing and honorable titles which he has put upon his people. Every one who is born of God is heir to a crown; and when they become of age they shall wear it: but we must be born in the kingdom of grace, before we can be crowned in the kingdom of glory: John iii. 3. And all who have the kingdom of God within them, shall assuredly dwell in the kingdom of God: John x. 28. Although it is possible, that they may be so poor and disguised as to have to beg their way through this world, it will be manifest in the other world, they were "unto God a *kingdom of priests*." The kingdom of the saints may truly be said to be a "kingdom of priests," inasmuch as every one is engaged in offering sacrifices to God; and he is so well pleased with them on his Son's account, that every sacrifice they offer through him, is accepted of him: Heb. xiii. 5.

The saints, while here, are like a few straggling outcasts; but unto God they are a "kingdom;" and when all shall be brought home, they will appear a very large kingdom: Rev. vii. 9, 10. In this rough, uneven world, the child of God may stumble, yea, fall, and wound his soul, bruise his spirit, and cause dejection of mind. Satan may sadly daub him, and then endeavor to persuade him, that he is in such a filthy condition, that his Father doth not know him, and will never again own him. This is a deplorable condition, and should be carefully guarded against; but let it be remembered, that the Lord will never wholly cast off his people, nor forsake his inheritance: Ps. xciv. 14. But notwithstanding the faults, failings, and imperfections of the saints, in a comparative sense, they are a "*holy nation*;" for, though they have much of their natural corruption hanging about them, they are God's peculiar people; Titus ii. 14; "a chosen generation; a royal priesthood;" 1 Pet. ii. 9; and, through Christ, they are all made "kings and priests unto God:" Rev. i. 6. We are not righteous in and of ourselves; but Christ of God is made unto us righteousness: 1 Cor. i. 30. Wicked worldlings and formal professors despise those most whom God loves best.

"And hath made us kings and priests unto God and his Father." Rev. i. 6.

EVERY sinner who loves Christ, believes the love of Christ to sinners. Christ purifies us by his blood; 1 John i. 7; and dignifies us by his power. He hath,

1st. "MADE US KINGS" to rule over sin, the world, Satan, and death. All real believers are kings, made such by the King of kings; but not earthly monarchs. They reign, in a spiritual sense, over all their unruly passions and appetites, lusts and corruptions; and even the king of terrors is no longer a terror to them; in consequence of their knowing that his sting is extracted and victory sure: 1 Cor. xv. 55—57. An earthly monarch may have many rebellious, treacherous subjects, who envy, and would dethrone him; notwithstanding he may keep his throne; so do you over all rebel lusts and traitorous dispositions; for you reign by Christ's power, who is KING over you: Rev. xix. 16. Christ hates all sin, but loves all sinners.

2d. "PRIESTS *unto God*." Under the law, the priests offered gifts and sacrifices according to the law; under the gospel, we are a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ: 1 Pet. ii. 5. The saints are priests who consecrate their bodies unto God; Rom. xii. 1; and are continually offering up sacrifices of prayer, praise, supplication, and thanksgiving "*unto God*;" all of which God is well pleased to accept (through his beloved Son: John xiv. 6. Christ has taught all men to honor the Son, even as they honor the Father; John v. 23; and here, the same honor, glory, dominion, and power is ascribed to Jesus Christ, as to God. Our bodies and souls, time and talents, prayers and praises, must be all offered up "*unto God*;" for as Christ, our high-priest, has offered up himself unto God for us, so we must offer ourselves to God by him.

Live up to your privilege as a *king*, and never become a slave; and, as a *priest*, let all your sacrifices be offered unto God, whose priest you are. Never sacrifice to heathen idols; but when lusts present, and Satan tempts, remember, Christ hath made you a king to reign over them, and a priest to sacrifice them. Never offer a sacrifice to the world, the flesh, or the devil.

"The work of the righteous shall be peace; and the effect of righteousness, quietness and assurance forever." Isa. xxxii. 17.

SALVATION is all of free-grace, and free-gift by Jesus Christ. Our life of faith, of hope, of love, of holiness, centres in, and is from Jesus. Observe,

1st. "*The work of righteousness shall be peace;*" even in the doing of our duty we shall always find an abundance of true pleasure; a present reward of obedience *in* the very act of obedience: Ps. xix. 11. As the law of Christ brings in a law to govern us, so the gospel of Christ brings a righteousness to save us; and these two, by the Spirit, being made to dwell together, they remain as an everlasting righteousness. It is true, the work of righteousness may be sometimes hard and costly, and may expose us to much persecution and contempt, yet, it is peace; yea, and such peace too, as makes us ample amends: Ps. cxix. 165. True holiness produces real happiness.

2d "*The effect of righteousness shall be quietness and assurance.*" The effect of sin, is uneasiness and death. And as sin invariably produces wretchedness; Isa. lvii. 21, 22; so holiness or righteousness produces quietness within and without. The effect of righteousness must be happiness; and the one being perfect, must make the other complete. The righteous are said to be bold as lions; while the wicked are frightened at their own shadow: Prov. xxviii. 1. If you are careful to obey God, you are sure to be happy in God; and of this, all who do the work of righteousness, have an "*assurance forever.*" While you live right, nothing goes wrong: Rom. viii. 28. A soul at peace with God cannot be greatly disturbed by the world; for it has all its pleasures *in* God, and all its blessings *from* God: Rom. viii. 1.

While you have peace within, all must be well without. Peace here, brings an assurance of peace hereafter. Keep the Saviour in your eye, retain him in your heart; and as he is your first hope, so let him be your last stay. Never take your eye of faith off Christ's righteousness; it was his holy life and bitter death, procured a righteousness for you, in which you may stand with assurance before a holy God. Keep up a constant war with sin, and that will secure peace of conscience.

“Thy faith hath saved thee, go in peace.” Luke vii. 50.

CONSCIENCE is the secret testimony of the soul, whereby it approves that which is good, and condemns that which is evil. A good conscience is purified by the blood of Christ: 1 Tim. i. 5. An evil conscience is loaded with guilt: Heb. x. 22. A hardened or seared conscience is one that feels not the evils of sin: 1 Tim. iv. 2. Conscience has a rule of action; it compares action with that rule; and draws inferences from the comparison; it gives its approbation to what it thinks good, and reproaches itself with what it considers evil. Whoever applies to Christ, in his appointed way, is sure to be saved by him: Heb. vii. 25. Every humble, believing applicant, no matter how vile, is sure to meet with a generous dismissal. Our love to God should always be in proportion to the love we receive from Him. If you love God, that is a proof He loves you; 1 John iv. 19; and though the enemy of your soul would lead you into clouds and darkness at the remembrance of your past sins, the Saviour declares, “*thy faith hath saved thee.*” It should, therefore, give you no concern who condemns you, so long as Christ acquits you; John viii. 10, 11; for surely you cannot doubt his word, when he commands you to “*go in peace.*” What more can you desire to make your soul happy? Here is pardon, safety, faith, and peace; and all for taking Christ at his word. Pardon is the ground of your safety: Isa. xl. 1, 2. Faith is the foundation of your peace: Rom. v. 1. Peace is the fruit of your faith; and salvation the issue of your pardon. What if your sins were great, Christ’s pardoning grace was greater; and, therefore, your joy and peace should be great: Luke vii. 47. All the uneasiness you have felt on account of sinning against God, and all the love you have felt, and still feel, to the Saviour, are the productions of faith; and you cannot honor God more, in any way, than by believing on his Son: John iii. 16—18. And though thou hast little faith, he now says, “Thy faith hath saved thee, go in peace.” To have a peaceful conscience, three things are necessary; First, a good rule of conduct; secondly, an impartial comparison of our conduct with that rule; thirdly, a conviction we have conformed to it.

"The Lord hath comforted his people, and will have mercy upon his afflicted." Isa. xlix. 13.

BLESSED be God for Jesus Christ; the perfectly finished and everlastingly glorious work of Christ's redemption! However the faithful followers of God may be despised by the world, they are the greatest blessings to, and ornaments of the world: Matt. v. 13, 14. Observe,

1st. "*The Lord hath,*" in every age of the world, "*comforted his people;*" and though many have thought in the time of their distresses, that God had assuredly forgotten them, he always made it appear, that such was not the case: ver. 14, 15. Is sin your trouble? Do you want deliverance? Is your soul troubled for want of peace? Are you distressed through manifold trials and temptations? Is the sun of comfort set? Do the moon and stars withhold their light? Be not faithless, but believing; away with your doubts and distrust! Indulge those enemies to all comfort no longer; for "the Lord hath comforted his people," and will do it again: Ps. xxxvi. 8, 9. Give your fears to the winds, for God's regard is as tender for you now, as it ever was. Talk no more about your short-comings, and wanderings from him; for he has not hitherto rewarded you according to your deservings; Titus iii. 5; neither will he now. For,

2d. "*He will have mercy upon his afflicted.*" He may for a moment have veiled himself with a cloud; but with everlasting kindness will he have mercy on thee: Isa. liv. 8. Your being afflicted is a sufficient reason why you should trust in him; for he will restore comfort: Isa. lvii. 18. Your suspicions are all groundless; "*He will have mercy upon his afflicted,*" and you are one of those; therefore, let all your sighs and groans burst forth into songs of praise: Isa. xii. 1. Nature may change; but God, in whom you trust, can know no change: Heb. i. 10—12. Indulge your fears no longer; reason not with corrupt nature; nor with blind unbelief; "the Lord has comforted you;" and he is not grown weary of hearing your complaints; but will comfort you now. "He will have mercy upon his afflicted;" and turn your mourning into joy: Jer. xxxi. 11, 12. Why should you walk in darkness?

"Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." 2 Cor. i. 4.

MERCY dwells in God, and we obtain mercy from God; for though he is just, he delights in mercy; Micah vii. 18; hence, he is called the "Father of mercies." Consider,

1st. The benefits we receive from God; "*Who comforteth us in all our tribulation.*" We have no real comfort but what comes from God; and all our best comforts are in God: James i. 17. It must be acknowledged, that in the world we have tribulation; but it is equally true, that in Jesus we have peace: John xvi. 33. And though our sufferings abound, our consolations also abound: 2 Cor. i. 5. We are never left to struggle through our troubles alone; for we have a "God of all comfort" nigh at hand; "who comforteth us in all our tribulation." He does not comfort us in one alone, and then leave us comfortless in the others; but comforteth us in them *all*: John xiv. 18. We have only to live to, and trust in God, and then we may depend upon having comfort from God: Ps. xxxiii. 21. None can feel the distresses of others, so much as those that have experienced distress themselves.

2d. God's intent in comforting us: "*that we may be able to comfort them which are in any trouble;*" by telling them of the mercy and goodness of God, as experienced by us, in our tribulations, pressures, and afflictions: Ps. lxvi. 16. So that it is evident, whenever we receive good, God designs that we should do good with the good received; and encourage others to hope in him, "*by the comfort wherewith we ourselves are comforted.*" None are so fit to comfort a suffering saint, as those who have been comforted themselves "*of God:*" Heb. vi. 18, 19.

Learn, 1st. Never to live upon, nor measure God's love to you, by your poor, changeable frames and feelings. But, 2d. Look to, live upon, and glory in Christ; for God so views and loves you. 3d. Strive to become more like God; possess the mind of Christ; live by faith upon him; and take comfort in him. Always bless God for a comfortable frame and lively feelings.

“The Lord will be the hope of his people.” Joel iii. 16.

O THOU of little faith, wherefore didst thou doubt? Matt. xiv. 31. Why not exercise the little faith you have? Your doubts arise from your unbelief. You can easily believe that the Lord is displeased at your sins; and what is sin, but disobeying his commands? Have you never considered it a great sin not to believe when he commands? But your excuse is, “I am so weak in myself.” Who is not? Even the great, the inspired, apostle acknowledges himself to be weak: 2 Cor. xi. 29. The church of God is made up of believers, and they are called the family of God; Eph. iii. 15; and as such, of course, are “*his people* ;” they being in covenant and communion with him: 2 Tim. i. 9. It is nothing new for the LORD to be the “HOPE of *his people* ;” for he always was both the Founder and the Foundation of their hope. You may have a rough voyage through life, but you have nothing to fear while you keep Unbelief below, Faith on deck, and Christ at the helm of your little bark: Isa. xli. 10. The Lord will be your Harbor; and you will never have a night so dark but you may with safety run into him; and there you can securely lie till the storm is past: Prov. xviii. 10. Complain no longer of your weakness, seeing the LORD is your strength: Ps. cxliv. 1, 2. Do not so much as name your unworthiness; for the LORD is your righteousness: Jer. xxiii. 6. And as for your enemies and dangers, they can never harm you; for God is your refuge: Ps. xlvi. 1. It is worse than useless to complain and reason with unbelief; for it matters not what you may be called to pass through, nor have to contend with; “the Lord will be the hope of his people.” Let not the greatness of the storm intimidate you; but rest assured, that a soul fraught with grace and bound for heaven, can never become a wreck: John x. 28. You may, and will, have your fears of sinking, as is very natural for one on their first voyage; but then, they are all groundless; for you will ultimately be brought safe into Port, and put on shore on the Banks of Deliverance. Take courage, hope in the Lord, and he will help you. While you look at the roughness of the sea, remember who is at the helm. You are homeward-bound, and will soon be ashore.

"Which hope we have as an anchor of the soul, both sure and steadfast." Heb. vi. 19.

CHRISTIAN-HOPE is a confident persuasion of obtaining those good things which God has promised, both for time and eternity; founded on his unchangeable truth, the merits and grace of Christ, and the earnest of the Holy Spirit. This hope is easily distinguished from all worldly hopes, 1st. By the excellency of its object: Col. i. 27. 2d. By the stability of its foundation: 2 Tim. i. 12. And, 3d. By its cleansing nature: 1 John iii. 3.

Every one who is born of God is bound for Heaven; and, like a ship on the sea, must expect to meet with storms and tossings, both up and down; and be in constant danger. Our souls are vessels built by God, and are designed to go but one voyage across the sea of life; and it should, therefore, be our chief concern to make *that* a profitable one: Prov. xiv. 32. The graces, comforts, happiness, and expectations of our souls, are the invaluable cargo with which those vessels are laden; Heaven is the port we are sailing to; afflictions, temptations, persecutions, fears and distresses, may fitly be compared to the stormy winds and waves, because of their violence, and so often threatening to make us a wreck: Ps. lxix. 1, 2. But it should ever be remembered, that we are not sent to sea without "*an anchor*;" for the hope of the gospel is the believer's anchor: and "*which hope we have as an anchor of the soul.*" What a blessed hope is ours! it serves as an anchor at sea, and a helmet in battle: 1 Thess. v. 8. It is an anchor that might safely be relied upon, as being sufficiently strong to hold our vessel in the heaviest of gales and storms: for it is "*sure and steadfast.*" It is not like the hypocrite's anchor, made of sand; but is strong and substantially made of good-hope-through-grace. Our *anchorage* is also good; for our anchor has taken fast hold in the Rock, Christ, and therefore must be steadfast. Let the winds roar, and the howling tempest drive through your masts and rigging, you will outride the storm. Fear not! hope is your Anchor—Christ is your Anchor-hold—Jesus is your Pilot—your vessel and cargo are fully insured—and your Sailing-Master has engaged to conduct you safely into port.

"Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God." Job xxii. 26.

RELIGION, in every situation, will make men comfortable; but the want of it is sure to make them miserable. The worldling delights in its vanities, and the miser in his wealth: but the Christian delights in his God: Ps. xl. 8. The only way to become truly rich, is to become truly poor: Matt. v. 3. And if you would obtain your heart's desire, make God your heart's delight: Ps. xxxvii. 4. Endeavor to cultivate a more intimate acquaintance with God: for it is, not only your duty, but your interest, to join yourself to him in a covenant of friendship: Job xxii. 21. Keep up a constant correspondence with him in the way he has appointed: "*then shalt thou have thy delight in the Almighty.*" You shall, not only have your "*delight in him*, but also, your delight *from him*; if you do but trust in him: Ps. xxxiii. 21. Only live right in the sight of God, and you will not have cause to hang down your head with shame, like a criminal; but thou "*shalt lift up thy face toward God.*" and fear no evil. Why are you cast down? Do men frown, and turn their backs upon you? Let not that trouble you; be not afraid. "*lift up thy face toward God;*" no longer hold down your head as though you were ashamed to look up; but look cheerfully, and approach him boldly, in and through his Son: and turn your face toward him, as though you had confidence in him: Ps. lxxviii. 3: Heb. x. 19. The oftener you look the Almighty in the face, the better you will become acquainted with him; the more confidence, delight and joy, you will have in him: and the more welcome you will be to lift up your face unto him, and pour out your heart before him: John xvi. 22.

Let faith lead you to God, through Christ: leave all your works behind you: rely on his gracious promises, plead his rich mercy in Christ to poor sinners, and thus beseech him to be propitious unto you. Plead the full atonement and righteousness of Jesus: "*lift up your face*" to the Almighty: live near to God in love; walk before him in holiness; and feast upon his goodness. You will have sufficient in the world to make you sorrowful; and plenty in God to make you joyful.

"I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John xvi. 22.

NOTHING can make a believer in JESUS so joyful as a sense of his presence; and nothing can make him so sorrowful as his absence: if he hide his face but a little while, it causes great sorrow; although their tears are not lost, nor their sighs forgotten: Ps. xxx. 5, 11. The Saviour urged his way through his own sufferings, and bore our griefs, for the joy that was set before him; and would have all his followers encourage themselves with the same prospect. Observe,

1st. The cause of a believer's joy; "*I will see you again.*" What soothing, comforting, heart-healing words! "Let not your heart be troubled," poor, trembling, disconsolate believer; you may appear very mean in the world's eye, but you are very precious in Christ's eye. He bore your sorrows, that you might have his joy. And though he may have withdrawn himself, it is only for a small moment; think not that he is gone forever: but comfort your heart with his gracious promise: Isa. liv. 7. He knows you cannot live without him; and that his presence alone can disperse your gloom, and turn your sorrow into joy. Hence, he addresses you as a kind parent would a weeping, clinging child, "*I will see you again.*"

2d. The cordialness of it; "*Your heart shall rejoice.*" He will shortly see you again; and make you such a kind and friendly visit, and minister so much comfort to you, that "your heart shall rejoice" within you: Ps. xxxiii. 21. Joy in the heart is real, substantial joy; it is sweet; it is sure; it is not easily broken in upon; and is such as a stranger intermeddles not with. Christ will soon return; and then you will rejoice heartily, sincerely, and greatly: John xv. 11. To be acquainted with Christ, you must be acquainted with grief; but what of all that? your sorrow is of short duration; but your joy will know no end: Isa. li. 11.

3d. The continuance of it; "*Your joy no man taketh from you.*" No man can separate you from the love of Christ; and, therefore, no man can take away your joy. It is true, men may be permitted to bind and banish, yea, even torture and kill you; but that could not take away your joy; but would let you into it.

"The righteous hath hope in his death." Prov. xiv. 32.

SOLOMON here speaks of those who are righteous in a gospel sense, and many such are to be found. Let us,

First. Attend to the CHARACTER of those who have hope in their death:—"the righteous." 1st. In an unrenewed state, "there is none righteous, no, not one:" Rom. iii. 10. None are legally righteous; none such can be found upon earth. 2d. All men are conceived and born in sin, and so are sinners by nature: Ps. li. 5. And as to practice, "there is not a just," or righteous, "man upon earth," in a legal sense: Eccl. vii. 20. 3d. Yet every true believer in JESUS is righteous, according to the covenant of grace. God hath made Christ, who knew no sin, a sin-offering for us, that we might be made the righteousness of God in him: 2 Cor. v. 21. Every believer in Christ is in him, and has his righteousness imputed to him: 1 Cor. i. 30; Rom iv. 5—10. 4th. Believers in Christ have a righteousness imparted. They are renewed by the Holy Ghost; Titus iii. 5; and made partakers of the divine nature: 2 Pet. i. 4. They are no longer under the dominion of sin; Rom. vi. 14; being created anew in Christ Jesus unto good works: Eph. ii. 10. These are the righteous who have hope in their death.

Secondly. Show what things they hope for in their dying moments. 1st. They hope for the gracious presence of God, to support and protect them, while passing through the valley: Ps. xxiii. 4. Their hope of this important blessing is founded on such promises as these: "Lo, I am with you always, even unto the end of the world:" Matt. xxviii. 20. "This God is our God forever and ever; he will be our guide even unto death:" Ps. xlviii. 14. "I will never leave thee, nor forsake thee:" Heb. xiii. 5. "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever:" Ps. lxxiii. 26. 2d. They hope to be in happiness immediately after death; Ps. lxxiii. 24; to dwell in the presence of God; Ps. xvi. 11; and of Christ: John xiv. 3. And thus being absent from the body, they hope to be present with the Lord; 2 Cor. v. 8; and with the "spirits of just men made perfect:" Heb. xii. 23. 3d. They hope for the resurrection of their bodies, &c.

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him till that day." 2 Tim. i. 12.

NATURALLY, the fear of death is unavoidable, and, in itself, is not sinful. By infidelity, and vain reasonings, some have been able to preserve a kind of composure, and firmness of mind, even to the last moment; notwithstanding, it was but their ignorance that kept them easy; like opiates, which could not support them: Ps. lxxiii. 4, 5. They have no hope in their death. Believing does not exempt a man from dying; but though it cannot free him from the arms of death, it frees him from the sting of death; and supports him through death. And the believer is enabled to say, with a holy assurance, "*I know whom I have believed.*" I am not deceived in this important matter; no; I doubt it no more than my existence; "*I know*" that I am standing on a firm foundation; I have intrusted my soul's salvation to the care of him who purchased it for me; "*and am persuaded,*" fully so, "*that he is able,*" yea, and willing too, to "*keep that,*" and all things else, "*which I have committed unto him.*" John x. 28, 29.

There can be no doubt about those being well kept whom Christ has the keeping of; and therefore, having committed the keeping of your soul to him, you may make yourself perfectly easy about it: Isa. xlv. 17. He will take good care of it, and preserve it, "*against that day:*" Rom. viii. 38, 39. In "*that day,*" the day of your death, you will be comforted, and supported, by that God whom you served in your life; and as you have always found his grace sufficient, while living, you may depend upon finding it sufficient when dying: 2 Cor. xii. 9. And, be assured of it, it is as easy for a Christian to die as to live; for, living or dying, he always finds "*grace sufficient;*" but none to spare. He will keep it unto that day when soul and body shall be again reunited; and having been kept by the power of God, 1 Pet. i. 4, 5, it will be admitted into the presence and enjoyment of God. Now, you may have many natural ties which bind you to the earth, and make the thought of parting unpleasant; but in death, you will have dying-grace; and your views and feelings may be altogether different. Live right, and you must die well.

CHAPTER IV.

PROMISES OF BLESSINGS IN THE OTHER WORLD.

OF DELIVERANCE FROM DEATH AND THE GRAVE.

"I will redeem them from death : O death, I will be thy plagues ; O grave, I will be thy destruction." Hos. xiii. 14.

God made man, but sin unmade him ; and brought forth death ; and all who work for sin have death for their wages : Rom. vi. 23. Sin is the parent of death ; and every father may be considered an Adam to his offspring ; conveying corruption and death in his generation. The man who dreads sin will never have cause to fear death ; for the mighty conqueror shall be destroyed : "*O death, I will be thy plagues.*" Jesus Christ has already plagued death ; when he trampled upon him in his own territories ; and he will assuredly plague him again ; for it is said, "*I will be thy plagues.*" Death will finally meet with a death-blow. "The last enemy that shall be destroyed is death : " 1 Cor. xv. 26. You may, and will, fall by the hand of death, and be put in the prison-house of death ; but you will assuredly be delivered ; for the Lord hath declared, "*I will redeem them.*" The price of your ransom has already been paid ; Matt. xx. 28 ; and your Redeemer has the keys of death hanging to his girdle : Rev. i. 18. Christ having freed you from sin, you shall, on account of his righteousness, be freed from death, which is the wages of sin. The blessed Saviour came into the world "to finish the transgression and make an end of sins : " Dan. ix. 24. And *sin* being ended, which is the cause of death, there will, of course, be an end of death. The sentence of destruction is already passed upon death and the grave ; and will be faithfully executed : for, "there shall be no more death, neither sorrow nor crying ; neither shall there be any more pain : " Rev. xxi. 4.

“O death, where is thy sting? O grave, where is thy victory?” 1 Cor. xv. 55.

RECEIVE the word of thy redeeming Lord; rejoice in the comfort of it; Christ hath fulfilled it. He has brought in an everlasting righteousness, which he hath wrought out for thee, to clothe thy naked soul, and enable thee to stand before the throne of God, perfect and entire, lacking nothing: Dan. ix. 24. Man is no sooner born, than he is going to be buried. Death may shorten a believer's time, but cannot shorten his life. Our time shortens as it lengthens; and every day added is one taken away. Life itself is not worth calling living; neither is death, to a believer, worthy the name of dying: 2 Cor. iv. 16. The Captain of our salvation has not only conquered death, but enumerated it in the catalogue of our blessings: 1 Cor. iii. 22. “Death is yours,” to deliver you from all the evils of sin, sorrow, temptation and pain; and yours to open the gate that admits you into life. What a glorious triumph will the redeemed have, when, before their ravished eyes, they shall see death and the grave completely destroyed! Then will they exultingly exclaim, “*O death, where is thy sting?*” Why, death, what has become of thy deadly weapon? where now is thy power to hurt us? Why, thou hast lost thy weapon! where is it? what has become of thy sting? we now defy thy power, and fear not thy weapon: Isa. xxv. 8. Ah! thou hast lost thy sting in the flesh of Christ; by his death he hath deprived thee of it, delivered us, and will destroy thee! And then, turning round to the grave, with a holy triumph, they will exclaim, “*O grave, where is thy victory?*” We were once thy prisoners; but what has become of thy prison doors? Where are all thy bolts, bars, and shackles, with which thou didst so long hold us? *O grave!* what has become of thy victory? where is it?

Death and the grave have nothing in them, nor belonging to them, that can hurt the saints of God. The brightest days die into nights, but rise again into mornings. A Christian should always be content to live, and willing to die. Life and Death are near neighbors; and we should be neighborly toward both. Love life and fear not death.

"There ~~the~~ wicked cease from troubling; and there the weary be at rest." Job iii. 17.

DISEASE, at the hour of death, may deprive a true Christian of his reason, but can never rob him of his religion; for whoever possesses the religion of Jesus, has that which will carry him well through life, and conduct him safely through death to life, beyond death: Isa. lvii. 2. The believer in Christ looks upon the grave, as he does upon his bed, the place where "*the weary rest.*" Here the saints are on pilgrimage; but there their journey ends: Ps. lxxiii. 24. Here the wicked persecute, hate, envy, and vex them; but "*there the wicked cease from troubling.*" Job iii. 18. Here they are to toil and labor, and are frequently so tired and fatigued, that they scarcely know what to do with their poor bodies, nor how to lay them in order to have a little rest; but, "*there the weary be at rest.*" Aching hearts, wearied limbs, and empty stomachs, will never be known there. The grave has power over the body, to silence, imprison, and consume it; Gen. iii. 19; but it has no such power over the soul; for though death breaks the lantern, he cannot put out the candle: Prov. xx. 27.

When death dissolves the union, that existed in life, between the soul and body, the body very naturally returns to the earth from whence it was taken; and the soul, or living immortal part which came from God, as naturally returns to God whence it came: Gen. ii. 7. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it;" Eccl. xii. 7; and who has a place prepared for its reception. And there it will remain till the slumbering bodies are aroused from their dusty beds; then shall body and soul be reunited, and be ever with the Lord: 1 Thess. iv. 16, 17. The dead, who die "in the Lord," carry their happiness with them into another state; and, being freed from all sin and corruption, that happiness becomes greatly increased; nor can there be anything to mar their bliss, for "they rest from their labors:" Rev. xiv. 13. All who have been subjects of Christ's kingdom on earth, will occupy those mansions prepared for them, after death: John xiv. 2, 3. It may be wrong to wish for death; but it must be right to wish for glory: Phil. i. 23.

“To-day shalt thou be with me in paradise.” Luke xxiii. 43.

MATTHEW informs us, that both the thieves, who were crucified with the blessed JESUS, reviled him: Matt. xxvii. 44. But the grace of God found its way to the heart of one of those revilers; and becoming convinced of his own deplorable condition, both by nature and practice, and being fully satisfied that *Jesus* was the true and promised Messiah, he offered unto him this short prayer, “LORD, REMEMBER ME!” and immediately received this answer, “*To-day shalt thou be with me in paradise.*” Wherever Christ went from the cross, it is certain, the penitent thief went with him. Paradise signifies garden, and is used to denote happiness; so that, it is evident, the blessed JESUS and the believing thief went direct from the cross to a state of happiness. And the Scriptures give us plainly to understand, that, that state was an *intermediate* state: that is to say, the “*paradise*” Christ spoke of, when he said, “*To-day shalt thou be with me in paradise,*” was *not* the state or place where he *now* is; nor the final abode of the redeemed. Christ is *now* seated on “the throne of his Father;” Rev. iii. 21; and, it is certain, he did *not* go there on the day in which he said to the thief, “*To-day shalt thou be with me in paradise;*” for three days afterwards, he declares himself, “I am *not yet* ascended to my Father:” John xx. 17. If, then, Christ went to paradise, and that paradise, as is evident, is not where he *now* is, it must be where the departed spirits all go on leaving the body; and where they will remain till the resurrection of the dead bodies. Peter assures us, that, after Christ was put to death in the flesh, he went and preached to the “spirits in prison;” and tells us plainly what spirits they were. See 1 Pet. iii. 18, 19, 20; and iv. 6. And admitting that the *two* thieves were in one *place*, (if that term might be used,) it is no proof that both were in happiness. It was one being “*WITH*” *Christ* that made it *paradise* to him; i. e. united to him by *faith* as the branch is to the vine, partaking of the same nature. Even in *this* state, two men may be in one house, one an unbeliever and the other a *true* believer; the former is like the troubled sea; Isa. lvii. 20, 21; and the latter has great peace: Ps. cxix. 165. We need no greater *paradise* than Christ affords.

“God will redeem my soul from the power of the grave; for he shall receive me.” Ps. xlix. 15.

THEY who follow the Lord in life, have no room to doubt of his presence in death; nor of being with him immediately after death. Here we have a good reason given, why a child of God should not be afraid of death. All who can, consistently, claim Christ as their Saviour, know that he has saved them *from sin*; Matt. i. 21; and may with confidence say, “God will redeem my soul from the power of the grave.” The grave has power over the body, by virtue of that sentence already passed; Gen. iii. 19; but it has no such power over the *soul*; the soul moves, and acts, and converses more freely after death, than it possibly could in this life: Rev. vi. 9—11. The *soul* is frequently put for the *life*; and that may fall under “*the power of the grave*” for awhile; but “*God will redeem it*,” when mortality shall be swallowed up of life. Here lies the Christian’s consolation; death has no sting, and the grave has no victory. The language of a dying believer frequently is, and always should be, “Into thy hand I commit my spirit;” thou hast redeemed me, O Lord God of truth:” Ps. xxxi. 5. The Lord redeemed souls that he might *receive them* into the mansions prepared for them: John xiv. 2, 3. And though we know but little of the intermediate state, or state where the departed spirits are reserved till the resurrection of the body, we are assured of there being such a state: (see p. 181 :) and the happiness, or wretchedness, of that state depends upon the state in which death finds us. If we live with CHRIST we shall die *in* him, and be *with him* after death; and it matters not where we are, whether it be on the mount or in the valley, in a palace or a prison, in life or in death, in time or in eternity, it must be *good* to be where HE is; John xvii. 4. It is a Heaven of heavens to possess Christ; and a Hell of hells to be without him. A Christian is always ready for heaven when his heart is there before him. Let death find you at the fountain, washing, watching, and waiting your heavenly Father’s call: Luke xxi. 36. Death sends the believer into his own country, kindred, and friends. To be absent from the body, is to be present with the Lord: 2 Cor. v. 8. To be with the Lord is heaven.

“We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.” 2 Cor. v. 8.

WHERE the treasure is there the heart will be : Matt. vi. 21. A man who is constantly travelling need often wash his feet ; and so does the Christian need often go to the fountain, that Christ may wash his heart : John xiii. 10. All who would have immediate happiness after death, must be prepared for it on earth. Death can never convert a soul to God : no ; the most that death can do, is to fetch the converted home to God ; and that he cannot do till sent by him. As the Lord prepares the heart, Prov. xvi. 1, so he gives the earnest of the Spirit as part-payment, and which assures its possessors of the balance, after their work is done : 2 Cor. i. 22. The blessed comforts of the Spirit here, are sure earnest of glory hereafter ; and enable those who possess them to say, “ *We are confident ;* ” whatever doubts we may have upon other matters, we have none with regard to our future happiness : “ we know whom we have believed ; ” and whenever death comes, he will find us both ready and *willing* to accompany him : Heb. xii. 23. The Christian finds but little here to court his stay ; his treasure is laid up in heaven ; his happiness is to be with JESUS, even while in the body, where his interviews with him are short and interrupted ; he is, therefore, “ willing rather to be *absent from* the body, and *present with* the Lord.” He desires to be with Christ altogether ; but this cannot be while in the body ; he had therefore rather be without the body than without JESUS : Phil. i. 23. In the body, we live to suffer ; absent from the body, we live to reign : Rom. viii. 17. “ Blessed ARE the dead that die in the LORD.” These, and these only are blessed immediately on the soul leaving the body. His righteousness is theirs to justify them : 1 Cor. i. 30. His Spirit is theirs to sanctify them : 1 Cor. vi. 11. They have a title to glory and a meetness for it : Rom. viii. 15—17. They have a capacity for its services, and a susceptibility of its joys : 1 Cor. xiii. 12. In learning to live, study how to die ; that you may exchange a bed of death for a crown of life : 2 Tim. iv. 8. Abraham, Isaac, and Jacob, were happy immediately after death ; Matt. xxii. 32 ; so were Moses and Elias ; Mark ix. 4 ; and so will every believer be.

"Though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix. 26.

CHRIST would not have his coat divided, neither will he have a heart divided. A real believer, while in time, looks beyond time; he has his eye fixed on heaven while he walks on the earth: Matt. vi. 21. Such is the holy indifference with which a believer looks upon the corrupting of his body, that after the skin is worn through, and scarcely able to hold the bones, he says, "*Though after my skin,*" which is already partly consumed, "*worms destroy this body,*" that is now little more than a skeleton, "*yet in my flesh shall I see God:*" Ps. xvi. 9. Every Christian has hope in Christ; and such an one too as is not bounded by the narrow limits of time; for were that the case, their lot would be a hard one; seeing, that, in this world, they are hated, buffeted, and persecuted; and exposed to all manner of sufferings, because they are not of the world: John xv. 19, 20. But believing in a RESURRECTION, their hopes carry them beyond the grave; and their assurance of a glorious one comforts them under every calamity: Isa. xxvi. 19. The body must return to the dust from whence it was taken; Gen. iii. 19; but that self-same body shall be raised incorruptible, honorable, and spiritual; leaving nothing in the grave but the corruption: 1 Cor. xv. 42—44. Soul and body must come together again, in order to make a perfect MAN. "*In my flesh,*" says the Christian, "*shall I see God.*" Let this animate you when looking toward your own grave. Think of it with resignation and pleasure. It is true, sin takes away your health and strength, and lays your body in the grave: but hear what Jesus says among the tombs; "I am the resurrection and the life:" John xi. 25. At the sound of this take courage and go forward. Look not only to the grave, but through it. You have not to leap from a precipice; but to descend an easy flight of steps; hang upon your Beloved and Friend; lie down quietly at his bidding, resting assured that he will guard your sleeping dust, and shortly bid you rise. Here you often mourn on account of not being able to get a sight of JESUS; there you will be like him; for you will see him as he is: 1 John iii. 2. What a happy day when these two cousins meet (soul and body) in the Hill-country.

“Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection.” Luke xx. 36.

JESUS is the life of a believer's hope here, and the hope of life hereafter: John xi. 25. In this world men die; and for that reason men marry, that the vacancies may be filled up; but in HEAVEN they marry not, because they die not: Rev. xxi. 4. Death reigns here, but cannot enter there to disturb them any more. “*Neither can they die any more;*” for the body being raised incorruptible, there can be nothing belonging to, nor connected with it, that could possibly tend to death. This body “is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body,”—not a spirit, but spiritual. For “there is a natural body, and there is a spiritual body:” 1 Cor. xv. 42—44. “*They are equal unto the angels;*” their glory is equal, and their bliss cannot be inferior; their employment is the same; and their enjoyment is as great: Ps. xvi. 11. Daily experience convinces the saints, that, in this world, they, at best, are but strangers and pilgrims; that here they have no abiding place, and have but to lodge awhile in tents put up to be taken down. Hence, they are constantly looking forward, and hasting to, that day which shall restore their flesh; when death shall all be done away, and in Heaven they will be all naturalized citizens; “equal unto the angels,” and enjoy that freedom which Christ obtained for them “with a great sum.” They “*are the children of God;*” while in this world they receive the adoption of sons; Rom. viii. 15—17; and wait for its completion in the other world: Rom. viii. 23. Here they have the nature and disposition of sons, but will have to go home before it can be perfected. They are “*the children of the resurrection;*” being born from above, they are made capable of the employments and enjoyments of the family of heaven. None can enjoy the privileges of the household of God, without being born of God: John i. 12, 13. We must be raised from a death of sin, before we can be raised to a life of glory. Every child of grace is heir to a crown of glory.

“The upright shall dwell in thy presence.” Ps. cxl. 13.

WHAT can we say of heaven, seeing we know so little, and cannot tell even that little? But we will venture to affirm, that if heaven was now laid open to our view, we should no longer be fit to dwell upon the earth; our minds would be so engaged with the rapturous scene, that everything else would sink into insignificance, and every other engagement be neglected; the present order of things would be deranged; and the beings to whom it was presented injured and destroyed. If the spirit of the Queen of Sheba left her at the sight of Solomon’s glory; 2 Chron. ix. 4; and Jacob fainted when he heard that his son Joseph was alive, and the sight of the wagons had so great an effect upon him, how could it be possible to behold heaven and live upon earth? Gen. xlv. 25—28. However, with all our deficiencies, we are not totally ignorant of the happiness of heaven. This much we do know: “*The upright shall dwell in God’s presence.*” We know there are gradations among angels; for we read of thrones and dominions, and principalities and powers: Col. i. 16. We know also, that there are different degrees of grace among Christians; and can have no doubt but there are different degrees in glory; though all are perfectly happy; but small vessels cannot hold so much as large ones; notwithstanding all may be full: 1 Cor. iii. 8. Heaven is a PLACE; our LORD has a *body* like our own, and that cannot be omnipresent: and wherever he is corporeally, *there* is heaven: John xii. 26. Enoch and Elijah have bodies there; and so will all the redeemed. There we shall see our dear little ones that were taken from us; we loved them here—how much more when we behold them smiling, shining cherubs! Husbands and wives, parents and children, ministers and people, kindred and friends, will there meet, to part no more forever. And seeing we have no right to suppose that our memories will fail us, what can prevent us from knowing each other? Peter, James, and John, knew Moses and Elias: Matt. xvii. 1—8. Paul told the Thessalonians they were his hope, and joy, and crown, at the coming of the Lord Jesus Christ: 1 Thess. ii. 19. Surely, then, he must know them.

“In my Father’s house are many mansions; if it were not so I would have told you; I go to prepare a place for you.” John xiv. 2.

OUR blessed JESUS, to give his followers the best of comfort in the worst of times, assures them, that in his “*Father’s house are many mansions.*” Heaven is a *house*; not a tent that is put up but for a few days; neither is it a house made with hands, that, with its builder, must shortly crumble into dust: 2 Cor. v. 1. The Saviour calls it his “Father’s house;” and we know that his Father is the Father of every believer in him; and that his house is their home: John i. 12. There are different apartments, it appears, in his house, and such as will well accommodate his whole family. There may be one for every grade; but be that as it may, there are “*many mansions*” in it, sufficient to receive all with every comfort. But commodious as “Father’s house” is, it would not be large enough for *two* families; therefore, our Emmanuel says, “*I go to prepare a place for you,*” my brethren, the “sons of God:” 1 John iii. 2. Every occupant will be completely swallowed up of glory and of God. Multitudes who possessed not a foot of land on earth, will possess a mansion after death: Luke xii. 32. Of the reality of all this happiness there can be no doubt, for the adorable Redeemer declares, “*If it were not so I would have told you:*” men may deceive you—you may deceive yourselves—but I will not—“*I go to prepare a place for you:*” and I will fetch you to it when I have prepared you for it: John xiv. 3.

Heaven is a place of PERFECT PURITY; and this to the Christian is worth dying for, to leave behind the body of this death; this continual strife and warring in the members; this inability to do the things we would; this proneness to sin; to be innocent as the first Adam in Eden, and holy as the second Adam in heaven! Heaven is a *social state*; here we have but few holy companions; but there we shall have a vast multitude; who will all unite with us in recounting the mercies and goodness of our God; and aid us in ascribing Salvation to our God which sitteth on the throne, and unto the Lamb: Rev. vii. 9, 10. Our *society* there will be the most dignified, and our employments the most exalted.

"Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore," Ps. xvi. 14.

It is the highest wisdom for a man to let his sins die before he dies himself. As Christ is the Head and his Church the body, all who have had their sins put to death, may, with confidence and comfort to themselves, say, "*Thou wilt show me the path of life.*" A good head and a good heart are from the good grace of God; and are necessary to every good work: Phil. ii. 13. God will not only "*show us the path of life,*" but will also put his Spirit within us, and so cause us to walk in that path: Ezek. xxxvi. 27. Sorrow is our lot in this world; but in heaven there is joy prepared for us. Here our greatest joys are empty and imperfect; but in the "*presence of God,*" we shall have "*fulness of joy;*" our cup of joy will be so full, there will be no room for one drop of sorrow: 1 Cor. ii. 9. Here our sweetest pleasures are but momentary; they fly away, and are succeeded by bitter sorrows; but at "*God's right hand there are pleasures forevermore.*" They are immortal pleasures; suited to immortal souls, who are to enjoy them forever, in the presence of an eternal God. We shall also have the presence and sight of the blessed SAVIOUR, "in whom dwelleth all the fulness of the Godhead bodily:" Col. ii. 9. Neither the place, the company, the harps, nor the crowns, could substitute for JESUS; it could be no heaven without him; we shall, therefore, be with him—be like him—and ever enjoy his presence: Phil. i. 23. We are now in prison—the compassionate Captain of our Salvation often visits us in our cell; and helps us to supplies through our bars; but the best of all his visits will be his last; when he will not only come to us, but for us: John xiv. 3. Our joy in heaven will be joy, exceeding joy; and "glory with exceeding joy:" Jude 24. It is life, "eternal life;" it is salvation, an "everlasting salvation;" it is a kingdom, a kingdom "that cannot be shaken;" it is a crown, "a crown of glory that fadeth not away." Every power, passion, and faculty we possess, will be continually expanding and filling with the knowledge and love of God, in whose presence is *fulness of joy*. It is good to have God dwell with us; but it will be far better when we dwell with God.

"I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. xxv. 21.

CHRIST will never say, "Well done!" to any who have not done well. It matters but little who speaks ill of us in this our day, if we but know that God will speak well of us in the last day. But our Redeeming Lord will not put his faithful servants off with merely giving them a good name; for he will do well unto them: Rom. ii. 6. "*I will make thee ruler over many things.*" All we can do for Christ is very little; and it is most ungrateful not to do the little we may. If all our doings, sufferings, and improvings, were put together, they would scarcely be worth naming; much less worthy to be compared with the glory which shall be revealed by him for, yea, in us: Rom. viii. 18. Amongst the "*many things*" he has in store for those who serve him, are, a crown of righteousness; 2 Tim. iv. 8; a throne of glory; Rev. iii. 21; and a kingdom: Luke xii. 32. They may have been beggars here, but that shall not prevent their being rulers in heaven. Here they have but flashes of joy and floods of sorrow; but there they shall enter fully "*into the joy of their Lord.*" The joy of heaven will be *pure*, free from all alloy: an ocean of joy without one drop of grief. Let the eye turn which way soever it may, nothing but joy will be to be seen:—the presence and enjoyment of God and the LAMB will fill both soul and body unutterably full of unutterable joy. All sadness shall be turned into songs; and the tears in which you now sow, will issue in floods, yea, rivers of pleasure for you to bathe in: Rev. vii. 15—17. Now we see through a glass darkly; but then face to face. Now we know in part; then shall we know even as we are known. Now we are assaulted by the enemy; then we shall be freed from every foe; and have nothing in us that temptation can operate upon. Nothing will be found there to mar our pleasures, nor wound our peace. Here Christians are in their infancy, there they will arrive at the fulness of the stature of Christ. Here, at best, they are faithful over but few things; there they are made "*rulers over many things.*" Here we are saved by hope; there we possess the reality. Now we have the earnest; then the inheritance.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. xii. 3.

MANY are wise in their own account, who are fools in God's account: 1 Cor. iii. 19. None are truly wise, but such as are wise for their souls and eternity: and all such, being taught of God, must be truly wise; and it will be made to appear in eternity, that they were such; although they were counted fools. They who walk in the way of wisdom in time, shall have a glorious reward in eternity. "*They shall shine as the brightness of the firmament.*" Here they are buried in obscurity, and loaded with reproach and shame; but there, when God shall have rolled away their reproach, they will shine like an unclouded sky; and that in the same proportion as they have made themselves useful in instructing others: Matt. v. 19. For "*they that turn many to righteousness,*" that is, turn the wicked from the error of their ways, from sin to holiness, and help them to fly from that death which is the wages of sin; shall have a great addition to their own glory by sharing in the glory of others: James v. 20. "*They shall shine as the stars.*" Christ is the SUN, the fountain of all light, and those who teach others may be considered as *stars*; some shining much brighter than others, but all shining in that light they derive from him who is the Author of light; both of grace and glory.

Figures were originally used, not for ornament, but to explain the sacred truths; and we need them for the same purpose still. We have no way of understanding what is difficult, but by the application of what is familiar. No wonder, then, in order that we might have some weak conceptions of the glory of heaven, that we read of rivers of pleasure; trees of life; palms of victory; crowns of glory; feastings and mirths; treasures and triumphs; singing and shouting;—and a thousand other images which serve to show us a little of the glorious substance, which God has laid up for them that fear him: Ps. xxxi. 19. And when the stars shall fall from heaven as leaves from the trees, and their lights shall have gone out, the saints shall shine "*forever and ever.*" Trim your lamp in time, that it may burn well in eternity.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 4.

JESUS CHRIST is the life of all who believe on him: Gal. ii. 20. By him we are brought to the enjoyment of God: being quickened by his Spirit, and conformed to his image, we are enabled to live on God's fulness of grace, and do all with an eye to his glory: Phil. i. 21. He is "*our life*," being the source and maintainer of life: he purchased eternal life for his people; bestows it on them; dwells in their hearts; comforts them while on their pilgrimage; and, at their journey's end, will give them all that eternal blessedness he has purchased and prepared for them: John xi. 25. Christ is now hid, and our life is hid with him; but he will not always be concealed: for he will "*appear*" in all the splendor of the heavenly world, accompanied by ten thousand times ten thousand glorified saints and angels: Dan. vii. 10; Rev. vii. 9, 10. It will be Christ's glory to have his saints with him; 2 Thess. i. 10; and it will be their glory to be with him: John xvii. 24. What a glorious meeting, when glorified saints, and *glorified* angels, with a glorified CHRIST, "*appear in glory!*"

And "*ye also*," yes, "*ye also*, shall appear with him in glory:" notwithstanding your unworthiness, your many short-comings, and base ingratitude, he will have you with him in glory: John xiii. 1. There is your head; there is your home; there is your all; and there "*ye shall be also*;" and that forever. Even on earth, the Christian realizes more of the glory of heaven than he can find language to express. What can equal the state of those, who, with humble confidence, can say, "Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God?" Rom. v. 1, 2. The thought of such amazing glory in heaven, creates constant joys upon earth! "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory:" 2 Cor. iv. 17. But why should we any longer darken counsel with words, seeing it is impossible for finite language to describe infinite glory? 1 Cor. ii. 9. But what we know not now, we shall know hereafter.

"The saints of the Most High shall take the kingdom, and possess the kingdom." Dan. vii. 18.

SAINTS are persons who are holy, in heart and in life; and are distinguished from sinners, or the world, by their godly walk and conversation: Ps. xvi. 3. They are travellers to Zion; and the more difficulties they meet on their way, the sweeter will be their heaven, when they come to it: Isa. xxxv. 10. Sinners cavil at, and persecute the saints, while here; but God will plead their cause hereafter; and "*the saints of the Most High shall take the kingdom,*" to which they are now heirs. Even while in this sinful state, they have dominion over their own corruptions and lusts; and, through grace, they are constantly obtaining victories over the world, temptations, and Satan: 1 John v. 4. The saints rule, by the Spirit's ruling in them; and have the kingdom now within them: Luke xvii. 21. But they will shortly be within the kingdom, and possess it: Luke xii. 32. According to the promise of Christ, they are now looking for, travelling to, and in expectation of, an everlasting kingdom, and a never-fading crown: 1 Pet. i. 4; v. 4. They are assured that Christ has a kingdom; and know that what is his, is theirs; and that they are his: 1 Cor. iii. 21—23. "*They shall possess the kingdom:*" having taken it, they shall possess it in peace. They shall throw down their sword, and take up their crown: and being at the end of their journey, their staff will be laid aside, and the sceptre used in its stead. They will then have left off praying, and commenced praising: their watching will be ended, their danger being over: faith will be lost in sight, and hope drowned in the ocean of sensible and full enjoyment: Rev. xxi. 3, 4.

Say not, poor, tried soul, that this kingdom is not for you; that it is too good for you. The gate of heaven is now opened to you; your hope is in Christ, perfect and complete; look unto him, and him alone. In Christ we are, 1st. Perfectly cleansed from all guilt: Rom. viii. 1. 2d. Restored to perfect righteousness: 1 Cor. i. 30. 3d. Completely reconciled to God: 2 Cor. v. 18. And, 4th. We have the gates of the kingdom thrown open to us: Heb. x. 19—22. Here is all you can need; a glorious crown and perfection in Christ.

“Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matt. xxv. 24.

THE best wine is reserved for the last. This last *come*, from the lips of our immortal KING, will be the most joyful of all his gracious words. As Christ loves his saints best, so he will reckon with them first. What unutterable joy will fill their hearts, when, as they wake up from their dusty beds, they meet with such a hearty welcome from the lips of their gracious Redeemer! “*Come*” to me, and be forever with me: 2 Thess. iv. 17. “*Come, ye*” that followed me below, bearing your cross; *come* and wear a crown: 2 Tim. iv. 8. “*Come, ye*” who were hated, persecuted, and cursed, by the world; “*ye blessed of my Father*,” beloved from, and blessed to eternity. “Ye blessed” in me with all spiritual blessings; I was given to, sought by, and found of you; laid down my life for you; gathered you to myself; and now come and reign with me: Eph. i. 3. Ye beloved of my soul, whom I redeemed from the curse of the law; I made it your privilege to come boldly to a throne of grace; and now you are welcome to a throne of glory: Luke xxii. 29, 30. “*Inherit the kingdom*,” which I purchased and “*prepared for you*.” I told you, that “in my Father’s house were many mansions,” and, that “I would prepare a place for you;” now come and see, that I have done all things according to my promise. All is now ready for your reception; *come* in, and take possession. “*Come!*” I told you I would come again, and receive you to myself; and now, here I am; and give you ten thousand welcomes in one! *Come* to my house—my throne—my arms—my heart. All has been “*prepared for you from the foundation of the world*,” so that you have all by the free gift of my Father’s love and good pleasure, prepared by his grace, and reserved for you. “*Come!*” Take possession now! Here are your Mansions—your Seats—your Thrones—your Sceptres—your Kingdoms—your Crowns! Reign forever! Then will they sing, “*Salvation to our God which sitteth upon the throne, and unto the LAMB*,” Rev. viii. 9, 10. Hold constant communion with God; and you will enjoy a heaven while on earth; and a heaven after death. HALLELUJAH! The Lord God omnipotent reigneth!

“With thee is the fountain of life ; in thy light shall we see light.” Ps. xxxvi. 9.

LIFE and light shall be the eternal portion of the saints : their bliss will be the enjoyment of God : and since he is eternal, their happiness must be endless. Observe,

First. In him they have a “*fountain of life.*” As the streams are dependant on the spring, and the beams on the sun, so we are dependant on God : 1st. For our natural life ; we derived it from him, and it is owing to his pity, patience, and fatherly care, that our lives have been prolonged. We could not move a limb, nor have a being but for him : Acts xvii. 28. The God of nature is the God of all natural life. 2d. He is the Fountain of all spiritual life. All the strength, comfort, principles, powers, and performances, of a sanctified soul, he is the Spring and Author of : John i. 4. And, 3d. He is the Fountain of eternal life ; for without him there could be no heaven : Ps. xvi. 11. He is not a wasting stream, that soon exhausts its store ; but a never-failing FOUNTAIN, ever flowing in plenteous supplies for every demand.

Secondly. In him they have *light*. This is a dark world, and we see but little comfort in it ; but the more we have of God, even now, the more we have of *light* : for “*God is light :*” 1 John i. 5. Those only who have an acquaintance with God have seen the light. 1st. Divine light now shines in the word of truth ; but more especially in the face of Jesus Christ : John viii. 12. But, 2d. When the curtain of time is wound up, then, and not till then, “*shall we see light in His light,*” in the highest perfection : 1 Cor. xiii. 12. Now our brightest views are but like looking at the sun through an opaque glass, and our sight constantly interrupted by flying-clouds ; but there, our light will be bright, real, and lasting. Here we have dark nights, and cloudy days ; but there we shall have our light from God and the Lamb ; whom no cloud can darken : 1 John iii. 2. We now have his presence in grace ; but then we shall have it in glory : Rev. xxi. 3, 23. Cheer up, poor, trembling believer ! your troublesome days, and wearisome nights, will soon be at an end. Take gospel-courage and press on.

"So shall we ever be with the Lord," 1 Thess. iv. 17.

THE thought of a resurrection should always be a spring of consolation; and when we lose our godly friends by death, we should bear in mind, that they are only gone to bed a little before us. Nor should we forget, that when Christ calls them up in the morning of the last day, we, with them, shall be carried on clouds, and conducted by angels into our Father's house, to go out no more: "*So shall we ever be with the Lord.*" Then shall we, not only meet together, but remain together, "*ever with the Lord.*" Now we walk by faith; 2 Cor. v. 7; but in heaven, we shall see the smiles and beauty of our Redeemer's face without a veil between; 1 John iii. 2. Now is our seed-time, and we have to labor in the field; but when the harvest is gathered in, we shall have our HARVEST-HOME; and ever be with the HARVEST-LORD. Here we have frequently to complain of interruptions in our communion with God; but there, no intruder will be admitted; and we shall have nothing to mar our eternal enjoyment of the Lord. We have to lament our darkness here; but we shall have light enough there: Rev. xxii. 5. Here we have to grapple with death; but there we shall have everlasting life: Rev. xxi. 4. Now we are deprived of many things; then we shall possess all things: Rev. xxi. 7.

Glory is a flower that can never fade; the possessor of it shall be always pleased and delighted with it: Ps. xvi. 11. All true Christians are born of God; John i. 12, 13; and all who are born of God, are heirs of God, and joint-heirs with Jesus Christ; Rom. viii. 17; and those who are heaven-born, are heaven-bound; and will shortly be in the full enjoyment of God, their inheritance. In the enjoyment of God, we shall have Peace, Plenty, Profit, Pleasure, Ease, Health, Honor, Riches, Glory, Immortality, and Eternal Life! Yea, we shall have Thrones for our seats; Crowns for our heads; Sceptres for our hands; Heaven for our home; God for our Father; Christ for our brother; Angels for our companions; and ALL that heaven can hold for our possessions: Rev. xxi. 7. O, believer, abide in Jesus! rest satisfied; very shortly your Jesus shall be from heaven revealed, to make you forever happy in his rest.

PART II.

PROMISES TO SEVERAL GRACES AND DUTIES.

CHAPTER I.

PROMISES TO DUTIES OF THE FIRST TABLE.

TO FAITH IN CHRIST.

“He that believeth shall not make haste.” Isa. xxviii. 16.

WITHOUT a foundation, no house can stand a storm; but one well built upon a rock, bids defiance to floods and winds: Matt. vii. 24—27. God has laid a sure foundation for your faith, and you are required to build upon it; it is a foundation laid in Zion, the Church. It is one which thousands have already tried, by building their hopes of heaven upon it; and has never been known to fail one: Rom. ix. 33. Neither will it fail you, if you venture your all upon it; for it is still written, “*He that believeth shall not make haste.*” This is our mercy. JESUS CHRIST is the main, principal object; for faith and Christ must go together. “*He that believeth;*” that is, receiveth and resteth upon Christ alone for salvation; Acts iv. 12; and deriveth all his hopes of life and happiness from him, “*shall not make haste.*” He shall not be confounded: 1 Pet. ii. 6. His expectation shall not be cut off; he shall not be in a hurry; but will quietly and patiently wait till the coming of his Lord; Lam. iii. 26; being fully persuaded, that he that shall come, will come, and not tarry: Heb. x. 37. Sin and Satan shall not overcome “he that believeth;” his heart is fixed; and being confident that Jesus reigns, he smiles at every storm; and has no doubt of reigning with him.

“If thou canst believe, all things are possible to him that believeth.” Mark ix. 23.

WITHOUT believing in Christ, there can be no love to, nor comfort from him; as poor needy sinners, we have constantly to cleave to Jesus from hour to hour. The most exalted apostle, and the most obscure sinner, are upon a level. Both have the same evils to be delivered from; both believe in the same Jesus, to obtain the same end, and enjoy peace with God, through him: Rom. v. 1. The enemy of your soul will do all he can to cause you to question the power, or willingness, of Christ to save you; and the Saviour knowing this, would rather put you upon questioning your own faith. “*If thou canst believe*” that that hard heart of thine can be broken by the power of his grace; “believe” all that he has promised—part with all thy sins, let them be ever so pleasurable—venture all that concerns thy soul with him, and all that concerns thy body for him, then thou shalt know, that “*all things are possible to him that believeth*.” Phil. iv. 13. Canst thou believe that though thou art a sinner, Jesus Christ is both able and willing to save thee? Acts xiii. 39. Durst thou believe, that if thou venturdest all upon him, he will *now* save thee? Rom. iv. 5. Remember, he speaks to thee, as if thou hadst nothing to do but believe; for do what thou wilt without believing, it will amount to nothing: Heb. xi. 6. Do not say, “I cannot believe;” for you certainly have as much power to believe, as you have to pray; and as you try to pray, so do you try to believe: John i. 12. It is true, in your corrupt nature, there dwells no good thing; Rom. vii. 18; but it is the will, and the work of God, that you are aiming at; and will not a God of love and grace put out his hand to help his own work? Gal. iii. 22. Will he not help a poor, weak creature, to do his own will? Ps. xlii. 5. Jesus ever lives and prays; gospel-grace is still proclaimed to the wretched. Come to Jesus, owning your sin, and grieving for your folly; and believe in him, “that ye may know that ye have eternal life:” 1 John v. 13. You have good reason to believe, drawn from the love of God. The Father gave his Son; faith approves that gift: John iii. 16. “If thou canst believe,” even mountains will fly before thy faith.

“Every one that is bitten, when he looketh upon it, shall live.” Numb. xxi. 8.

Most serpents are poisonous; and all sins are ruinous. Our sins are never mortified, till we have seen Christ crucified. When Israel sinned against God, fiery serpents were sent amongst them by Him; which bit the people, and much people of Israel died; and had not He have found a cure, all must have died. When they prayed, the Lord heard; a serpent of brass was made; and, that all might have the privilege of looking upon it, it was set upon a pole in the midst of the Israelitish camp. Their cure was conditional; “*Every one that looketh upon it shall live;*” and which plainly implied, that the bitten who did *not* look upon it, would not live. Their CASE and CURE very much resemble ours.

1st. They were mortally wounded by the serpents, whose bite was fiery; so are we, by the old serpent, Rev. xii. 9, whose darts are fiery: Eph. vi. 16. 2d. The bite of the serpent heated and inflamed the whole body; hence they are called “fiery serpents;” so do lust and passion inflame the soul, while the tamest sins bite like the wildest serpents: Prov. xxiii. 32. 3d. They could not heal the wounds the serpents made; neither can we, those that sin hath made: Ezek. xviii. 4. 4th. God devised the plan of their recovery, and had it put into effect; so he did the plan of our salvation: John iii. 14, 15. 5th. Moses lifted up the serpent; the law (as a school-master) brings us to Christ: Gal. iii. 24. 6th. As all were saved who looked upon the serpent on the pole; so all are saved who look upon Jesus Christ, as having been lifted up on the cross, and as he is held forth on the pole of the Gospel: John iii. 16. 7th. If the serpent-bitten Hebrews had not have believed in the remedy, they would not have looked unto it; neither will the wounded sinner, unless he believes: Matt. xiii. 58. The method of healing might have seemed very unlikely; still they looked and lived. Do thou likewise.

Do you believe on the name of the Son of God, as the only Saviour of lost sinners? When this truth is believed in the heart, that soul has an earnest of eternal life. Faith comes by hearing the word of truth.

“I am come a light into the world, that whosoever believeth on me should not abide in darkness.” John xii. 46.

THANK God! though our case is bad, it is not desperate; though we have wandered in the dark, we are not left in it: John viii. 12. We have here,

First. The design of Christ’s mission; “*I am come a light*,” &c. He is the *source* and *medium* of all divine knowledge, and came a “light into the world;” 1st. *By his office*. He had, for ages, been “announced as “the Sun of righteousness;” Mal. iv. 2; and a “light to lighten the Gentiles:” Isa. xlii. 6. He taught the most sublime and important doctrines—explained the law and the prophets—made known the will of God, John i. 18, the redemption of the world, and the way of salvation: John iii. 16—18. 2d. *By his Gospel*. “Life and immortality are brought to light by the Gospel:” 2 Tim. i. 10. It discovers the nature, blessings and privileges of the covenant of grace; and teaches the only way to holiness, happiness and heaven: 1 Cor. i. 21. 3d. *By his Spirit*. He dissipates darkness and error, and, as a Spirit of wisdom, communicates spiritual knowledge and holiness to them that believe: 1 Cor. ii. 10. Thus Christ is the true light of the moral world.

Secondly. The principle of salvation; “*that whosoever believeth on me*.” 1st. The object of faith is specified; “*on ME*.” We should believe in the divinity of his person—the authority of his mission—the efficacy of his sacrifice—the dignity of his offices—and the sufficiency of his grace: 2 Cor. v. 18, 19. 2d. The nature of faith is implied; “whosoever believeth.” Faith is represented by looking to, Isa. xlv. 22, receiving from, Matt. xi. 28, and trusting in Christ, for every promised blessing: Eph. i. 12, 13. 3d. The necessity of faith is suggested. “He that believeth not is condemned already:” John iii. 18. But living faith in the Redeemer secures all the benefits of redemption: John iii. 36.

Thirdly. The privilege of believers; “*they shall not abide in darkness*.” 1st. They shall not abide in *mental* darkness: 1 Pet. ii. 9. Their former darkness is passed away. 2d. They shall not abide in *spiritual* darkness. Faith in Jesus delivers the soul from guilt, purifies the heart, and fills it with peace and joy.

“He that covereth his sins shall not prosper : but whoso confesseth and forsaketh them shall find mercy.” Prov. xxviii. 13.

MEN who indulge in sins, seldom want an excuse for them; and though they may be naked themselves, they will strive to find a covering for their sins. “*He that covereth his sins,*” denieth the Saviour; and covereth his shame, that will, sooner or later, cover him : Dan. xii. 2. Sins covered cannot be pardoned; and, therefore, the expectation of the most artful sinner shall assuredly be cut off: Prov. x. 28. Are you convinced of your sins? is their burden really grievous? If so, remember, that hiding a wound will never cure it. Go and “*confess your sins*” to that God against whom you have committed them. Confess that you stand in need of an Almighty Redeemer, a Divine Physician, just such an one as is JESUS CHRIST; plead his merits; and do not despair of obtaining mercy. But be sure you “*forsake*” every sin; for one leak will sink a ship, if it is not soon stopped; and one sin, unforgiven, would ruin the soul. Confess Jesus Christ to be your only Saviour; for it is he alone that raises dead sinners, from the death of sin, unto a life of righteousness: Eph. ii. 1, 2. Uncover your sins, lay them all at his footstool, remind him of his promise, plead its fulfilment, 1 John i. 9, and you may depend upon finding mercy: Isa. lv. 7.

Christ is the only Fountain opened for sin and uncleanness; none other can wash away our guilty stains; Zech. xiii. 1; and no other physician can heal our wounded consciences. Having confessed, and forsook your sins, be careful not to return to them again. And remember, that whatever else you may apply to your diseased soul, beside Christ, will do you no good: Acts iv. 12. Jesus is the only remedy, a never-failing remedy, and must be applied by faith: Acts xvi. 31. There is but one atonement for sin; but one advocate between God and sinners; but one JESUS to save sinners; but one Spirit to sanctify sinners; and but one way of saving sinners. To be saved from sin, we must confess and forsake sin; confess and cleave to Christ the Saviour of sinners; plead his merits, and obey his commands. Faith inspires prayer; and prayer brings courage to the heart: Ps. iv. 1, 8.

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” Matt. x. 32.

THERE are many who confess Christ in words, who deny him in works; who know much, but do little; who talk about heavenly things fluently, while they pursue earthly things eagerly; and have a fair outside, but a foul inside. But all such wear their religion as they do their clothes; all without and none within: Matt. xxiii. 27, 28. To “*confess Christ before men*,” we must, notwithstanding danger and opposition, openly profess and adhere to his truths and ordinances; and not fly from duty even to save life: Matt. x. 37—39. We profess our faith in Christ by suffering his will, as much as in doing his will: Rom. viii. 17. And what Christ has made our duty here, will be our highest honor hereafter. “*Him will I confess also before my Father*.” If we are not ashamed of our relation to him before men, he will not be ashamed of his relation to us before God. “Him will I confess” as one of mine; as one of my particular friends; as one who loved me, and was beloved by me. He confessed me when it cost him hard service; and “I will confess him” when it will do him good service: Rom. x. 9. I will put in a good word for him, as having owned my cause openly, and borne my cross faithfully; while “I will confess him publicly.” In opposition to the pride of human reason, the true believer confesses Christ to be that “Word which was with God and was God;” John i. 1—3; and unequivocally acknowledges him to be the mighty Maker of all things; Col. i. 16; “God manifest in the flesh:” 1 Tim. iii. 16. He feels a lively concern for the extension of the gospel of Christ, who, in a scriptural sense, confesses Christ; and manifests this pious zeal by owning, adhering to, and aiding the followers of Christ; John xiii. 35; by administering affectionate and seasonable reproof to the ungodly; Eph. v. 11; by exhibiting to the world an example of Christian excellence; Matt. v. 13—16; and by suffering wrong, rather than do wrong: Acts xx. 23, 24. If you confess Jesus truly, in your day, he will confess you really, in his day. This gracious declaration is a cheering consideration, a sweet consolation.

“The Lord your God is gracious and merciful, and will not turn away his face from you, if you return unto him.” 2 Chron. xxx. 9.

THE world in which we live is one of sorrow, in consequence of being a world of sin; and it is a cause of great grief, that we see so little sorrow for sin in the world: 2 Cor. vii. 10. Sin blinds the eyes to the love of God, and hardens the heart against his fear; it makes the spirit become stout and rebellious; and causes the sinner to shake off convictions as a sheep does the rain. Are you led to discover the exceeding sinfulness of your sins?—If so, it is because “*The Lord your God is gracious:*” for it is He, who, by his word and Spirit, hath convinced you of your sins: John xvi. 8. He has also appointed the means of your salvation from sin; and requires and encourages your repentance: Joel ii. 13. Beware of those, who, by their laughing or frowning, would put you out of the way of salvation: Prov. xiv. 9. Bear in mind that your sins were committed by a poor, ungrateful worm, against the infinitely good, omnipotent King of heaven; and that it is he who breaks the heart for sin: and follow the example of the noble Bereans: Acts xvii. 11. Look in that correct glass, and you will there see the awful, but true, picture of every man, as he is in a state of nature; and also of those who have been changed by divine grace. But do not let a sight of your alarming condition by nature and practice, sink you into despair; for “*He is gracious and merciful:*” He delights in pardoning penitent sinners; “*and will not turn away his face from you.*” You have long turned your back upon him; but he will not turn his back upon you; no; for he has wounded, and he will heal, “*if you return unto him:*” Hos. vi. 1. Look to him who bore our sins in his own body on the tree; by whose stripes we are healed: 1 Pet. ii. 24.

Look upon him whose pitying look broke unfaithful Peter’s heart: Luke xxii. 61. Turn your eye toward the reeking cross on which your Saviour hung, with your sins in his body; view him sweating, groaning, bleeding, dying, and praying for you; and then say, can you doubt his willingness to save you? Ps. li. 17. He did not turn away his face from the dying penitent.

“Repent ye therefore, and be converted, that your sins may be blotted out.” Acts iii. 19.

SINS unrepented of, are sins unforgiven; but sins pardoned are sins blotted out: Isa. xlv. 22. Repentance and conversion are now, by many, considered to be very unfashionable doctrines, which no minister, mindful of his reputation, will care to preach; nor any one desirous of living in ease and security will be disposed to hear. However, it was the uniform practice of the first ministers of the gospel, to give them a prominent place in all their discourses, whether men would bear it or not. So it was with Paul; Acts xx. 21; and such was the conduct of Peter, on the day of Pentecost; Acts ii. 38; and again in the words before us. Observe,

1st. The change prescribed as necessary to pardon. Repentance, from its very nature, supposeth past misconduct; for where there has been no misconduct, repentance is not only unnecessary, but impossible. All have sinned; and all are called upon to repent: Rom. v. 12. “*Repent ye therefore;*” for ye have no right to expect the pardon of your sins, without repenting of them. Luke xiii. 3, 5. Sorrow for sin is a happy sorrow; it produces a hatred to sin; worketh unto life; and without it we have nothing to expect but death: Rom. vi. 23. Look upon your sins as those rebels that have broken God’s law; murdered his only begotten Son; and ruined your precious soul. Do not rest satisfied with the mere hope of doing better for the time to come; but earnestly entreat the Searcher of all hearts to light up the candle of his grace in your soul; that you may clearly see what you really are; for it is only by that light we can discover our own darkness: Eph. v. 13, 14. There are many grievous things standing in God’s account-book against all unconverted sinners.

2d. The arguments employed to induce men to repent: “*that ye may be converted;*” turn right about, from sin to holiness; turn unto the Lord, study his word, call upon his name, &c., “*that your sins may be blotted out*” of the book of God’s remembrance: 2 Cor. v. 17. Christ is now watching and waiting for your repentance, and praying for your conversion.

"I said, I will confess my transgression unto the Lord; and thou forgavest the iniquity of my sin." Ps. xxxii. 5.

DAVID suffered himself to be put to the rack before he would acknowledge his sins; ver. 3, 4; he held out to the last extremity, before he would surrender. But when he did yield, he found that God was more ready to forgive, than he was to confess his sins: Jer. iii. 12, 13. "*I said, I will confess my transgression;*" I said it, and resolved to do it: I had sinned, both publicly and privately, and I determined to confess it fully. I had long tried to conceal my sins, until my conscience became so laden with guilt, and armed with vengeance, I could take no rest; and then, "I said, I will confess my transgression *unto the Lord;*" who can either pardon or punish me for my sins. When, lo! I had no sooner made an honest confession, than "*thou forgavest the iniquity of my sin;*" and gavest me the comfortable assurance that all my sins were pardoned: Ps. ciii. 12.

There is a willingness on the part of man to commit, a readiness on the part of God to forgive, and a reluctance on the part of the sinner to confess, sin: Lev. xxvi. 40—42. Take encouragement, and confess your sins; for nothing can harm you but your sins: and they, like so many stings of death, will be ever wounding and depriving your soul of ease, until you make a free and ingenuous confession of them: Job xxxiii. 27, 28. Guilt is the sting of sin; and will never allow you a moment's real peace, until it is extracted; but, like a never-dying worm, will eat away all your happiness, here and hereafter.

Lose not another minute, but go to God, and humbly confess your sins, in faithful, fervent prayer: Prov. xxviii. 13. David had no rest while he concealed his sins; for even his silence made him roar all the day long, as though he had been under some great bodily pain; when the truth was, it was the disquietude of his soul, the struggles he felt within his own bosom, that was the cause of all his uneasiness. But when he made the resolve to cover his sins no longer, and honestly acknowledged them "*unto the Lord,*" his roaring was soon turned into blessing and praising: Ps. ciii. 1—3.

"The son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the Father said to his servants, bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet." Luke xv. 21, 22.

THE prodigal's rambling from his father's house, shows the sinner's wandering from his God. Sinning is a departing from God; and every sin we commit is a long step taken from him. Those who are slaves to their lusts, the world, or the devil, are not long in wasting their precious substance; and then find themselves in wretchedness and want: Eccl. ix. 18. But even then, rather than return to God, from whom they have so shamefully departed, they will hire themselves to do the most degrading drudgery the world or the devil can find them to do: ver. 15. But the prodigal's reception, on his return to his father, shows the willingness of God to forgive all those who confess their sins. "*The son said unto him, Father, I have sinned;*" he had made up his mind to say so, before he left the swine-trough; and is now making good his promise: ver. 18. Though his kind old father would not allow him to say so, before he ran to him—fell on his neck—and kissed him; still, while his father's arms were entwined around his neck, he proceeds as far as, "*against Heaven, and in thy sight, and am no more worthy to be called thy son*"—here the old man kissed away his words, and prevented him asking a servant's place, as he had promised: ver. 19. The father saw him with eyes of love; ran to him with feet of love; embraced him in the arms of love, and pressed his lips with lips of love—and all to show the willingness of God to forgive returning sinners! And who can doubt his willingness, after knowing what the father said to his returning son? He does not spurn him on account of his rags and wretchedness; no, "*but the Father said, bring forth the best robe*" that there is in the house; take off his tattered garments, "*and put it on him.*" It is not enough that you clothe him; but robe him; "*and put a ring on his hand,*" that he might be known to be one of the family: and attend to his poor, dusty, sore feet; see that they are washed and made comfortable; for he is my son that has been so long lost; the one we considered as dead; but here he is alive.

“Be strong therefore, and let not your hands be weak; for your work shall be rewarded.” 2 Chron. xv. 7.

EVEN Satan himself, when he is disposed to speak the truth, is constrained to acknowledge, that no one serves God for naught: Job i. 9. God does not bring his children up in idleness; for though they are heirs of heaven, they must be all workers on earth: Matt. vii. 21. We must obey as well as believe: for though, as Christians, we do not work to live, we live to work. “*Be strong therefore,*” in the Lord, and in the power of his might: Eph. vi. 10. “*Let not your hands be weak*” through fear. Never give place to fear; for that will be sure to weaken your hands: but the more you strive against fear, the stronger you will be; and the better you will be prepared for doing and suffering the will of God: Ps. xxvii. 1. You are not called upon to labor without a prospect of reward; “*for your work shall be rewarded.*” God will never suffer any of his servants to be losers by serving him; whenever, or whatever, he commands, it is your business to obey; “forasmuch as ye know that your labor is not in vain in the Lord:” 1 Cor. xv. 58. The Lord will never appoint you anything to do, that he will not give you strength to perform; but he does reasonably expect that we should do all we can: Phil. iv. 13. He is our Creator, Preserver, and Redeemer, and surely we ought to obey him: Mal. i. 6. He is gracious and merciful; and not only a Master, but a Father, and friend of all his humble and obedient servants; and hence, though we can merit no good thing by our longest and best services, he is graciously pleased to accept of our services on his Son’s account; and promises to each who serve him, “your work shall be rewarded.”

Obedience, not in a legal, but in an evangelical sense, is the narrow way that leads to eternal happiness. Observe, 1st. Our obedience must proceed from faith; for this is the main principle of the Christian life: 2 Cor. v. 7. 2d. It must flow from the principle of love; for “this is the love of God, that we keep his commandments:” 1 John v. 3. 3d. It must be impartial and without reserve; having a due regard to all his commandments:” Ps. cxix. 6. Exercise piety towards God and charity towards men.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”
Matt. vii. 21

JESUS CHRIST looks upon men according to what they are; and not according to what they say. It will benefit us nothing to profess piety, if we practise iniquity: John xiii. 17. “*Not every one that saith unto me, Lord, Lord,*” with their lips, but deny me in their hearts and lives, “*shall enter into the kingdom of heaven.*” Compliments may do for men, but will never do for Christ; for his religion is in power; and not in mere forms and words: 1 Cor. iv. 20. If Christianity is not a good thing, why do we profess it? and if it is a good thing, let us practise it. Let us either obey Christ, or cease to call him “*Lord.*” Notwithstanding Jesus Christ is really and truly LORD; John xiii. 13; he will not be put off with a mere acknowledgment of it with the lips, without obedience in our lives: Matt. xv. 7, 8. He is the Lord of glory, and expects us to have regard to his glory, as well as our own. He that goes no farther in religion, than “*Lord, Lord,*” will stop short of the “*kingdom of heaven.*” Men may be well acquainted with the forms of religion, who are entire strangers to the power of the same. If we do the will of Christ, we do “*the will of his Father which is in heaven;*” for the will of the Father is the will of the Son; and his Father is our Father, if we are born of him: John i. 12, 13. And if we do his will on earth, we shall reign with him in heaven. But in vain do we talk about faith in Christ, unless we obey his commands: John xv. 14. A living faith is a working one: Gal. v. 6. A holy heart will produce a holy life: Jer. vii. 23.

We are such debtors to God, we can never pay him all we owe; and surely we ought to *do* the little we can. He does not demand a perfect obedience; he only requires a *willing* obedience: Isa. i. 19. The servants of God are all known by their obedience to the will of God. There are many who know God’s will, but do their own will; and who, while they have a head full of religion, have a heart full of the world: 1 John ii. 15. A Christian is born for heaven, and bound to heaven; he is now a subject of the “*kingdom of heaven.*”

“The prayer of the upright is his delight.” Prov. xv. 8.

God is so displeased with sin, that he cannot be pleased with anything the unconverted do; neither will he accept of anything at their hands; and while they love sinning, he will pay no regard to their praying: Ps. lxvi. 18. But “*the prayer of the upright is his delight.*” The Lord has such a peculiar regard for “the upright,” that is, those who are honest, candid, and sincere, without any allowed guile, that their prayer is not only accepted of him, but a delight unto him: 1 Chron. xxix. 17. He is so well pleased with them in his Son, that he gives them praying graces, works in them by his Spirit, stirs them up to pray, accepts of their requests, and delights in doing them good: Jer. ix. 24. The enemy of souls will do all he can to keep ‘the upright’ from praying; and when he cannot succeed in that, he will strive to persuade them that their prayers were so cold and formal, and their minds so wandering, while in prayer, that God has not heard them; and therefore, to expect an answer to them is altogether useless: Isa. xlix. 14. Do not be discouraged, though you may see much amiss in yourself; but remember, it is the sincerity of the heart, and not its wanderings, that God looks at, and is pleased with: Ps. xi. 7. Persevere, watch, and pray; and you will shortly find to your comfort that God has heard your prayer, by his giving you a gracious answer, a fresh token of his favor, and abundantly blessing your soul: Ps. lxvi. 19. God has not only given you leave to pray, but a command to pray; yea, and a heart to pray. And if you but live uprightly before him, you have nothing to fear while you can pray: Micah ii. 7.

Your enemies, Christian, are all conquered; though experience gives you daily proof they are not all dead. Fold not your hands; you are still in the camp; and the enemy watches every opportunity to take all advantage: 1 Pet. v. 8. Guard against vain confidence in yourself; have faith in God; hope in him; and pray to him; for “the prayer of the upright is his delight.” A prayerless soul is an unhappy soul; because it is a Christless soul. None have free access to God, who live far from God; do you therefore live near to him; and cultivate an acquaintance with him: Prov. xi. 20.

“Happy is he that condemneth not himself in that thing which he alloweth.”
Rom. xiv. 22.

MEN, in general, have very weak eyes when they look upon their own faults; but very strong ones when they look upon the failings of others: Matt. vii. 3. Some men are in the practice of doing what their judgment and conscience condemn them for doing; and they will even plead for the doing of it, either because it is customary, creditable, pleasurable, or profitable; while their own hearts tell them it is condemnable. “*Happy is he that condemneth not himself,*” by exposing himself to the lashings, and upbraidings, of his own conscience; by doing that which he knows is not lawful for him to do. “Happy is he,” and he alone, who has the evidence within, that what he does well pleases God: 2 Cor. i. 12. If a man has not peace within, in vain does he seek it without; and it is impossible for any man to have peace of conscience, who sins against conscience: 1 John iii. 20. Every one ought to be fully persuaded in his own mind, that “*that thing which he alloweth*” is lawful for him to do; for without such persuasion, to him it is sin: Rom. xiv. 23. We should never suffer false shame, nor an unbridled appetite, to bring us to a base compliance in anything we believe to be wrong.

The gospel requires us to be sincere, upright, and self-denying; and whatever we do contrary to the gospel, must be sin: Heb. xi. 6. We must never try to offend men; but ever try to please God; and if men will be offended at us for doing what God commands, let them be offended. For whoever lives in the neglect of known duties, and in the practice of known iniquities, God will look upon as his enemies, and treat them as such. It is by the constant course and tenor of our life, that we may judge ourselves, and not by a single act. Wherever the Lord finds an upright man, he will be found an upright God. Serve the Lord with a clean heart, and then you will delight in his pure words: 1 Pet. ii. 2. Make conscience of doing your duty, as far as you know it, towards God and man; let your principles be fixed; and then your rule is certain, your way plain, and your sincerity will keep you steady, whatever wind may blow: Ps. xxv. 21.

"He is God, the faithful God, which keepeth covenant and mercy with them that love him." Deut. vii. 9.

SIN and Satan, with legions of lusts, are in the possession of every unrenewed heart; but the grace of our Lord Jesus Christ implanted, and reigning in the heart, will subdue, pull down, and ultimately destroy them: Rom. vi. 14. But if we would obtain a full accomplishment of the promises of God, we must know by experience, that "He is our God;" and that we dwell in him, and he in us: 1 John iv. 16. "*He is God;*" all other gods are but imaginary and deceitful; and will not be able to afford us any help in time of need. The Christian's God is a "*faithful God;*" both able and willing to make good all his engagements; and will answer all demands made upon him by them, agreeably to his promises: John xv. 7. "*He keepeth covenant and mercy;*" that is to say, he will make known to them his mercy, according to the covenant he has made. And lest any should presume on his mercy, it is stated to whom he will show it; namely, "*to them that love him.*" Ps. xxxvii. 4. God is good to all, even to his enemies; but he is never said to delight in any but them that love him: Prov. viii. 17. It will be in vain for any one to hope to be benefited by his promises, who does not love him well enough to keep his commandments: John xv. 14.

You have only to know that you love God; and then you may make yourself perfectly easy about everything else. There are none who love not God, but those who know him not; for whoever knows him, sees it right that all should love him. Is it not right to love a Being to whom we are indebted for that very principle, which renders us capable of loving? Ought we not to love a Being who possesses in himself every perfection? Can *love* allure? He so loved us, as to give his only begotten Son to die for us: 1 John iv. 9, 10. Can *wisdom* charm? By his wisdom he founded the earth, and established the heavens: Prov. iii. 19. Can *power* awe us? He is God Almighty: Gen. xxxv. 11. Is it not right to love a Being whose approbation will secure to us all that is desirable in time and eternity? Ps. lxxxiv. 11. To love God is advantageous in the highest degree.

“If any man love God, the same is known of him.” 1 Cor. viii. 3.

THOSE who are the greatest lovers of themselves, are the greatest enemies to themselves; and after ever learning, they die fools: 2 Tim. iii. 2—7. A man may know much of God, and yet not love Him: but all who truly love him, are beloved of him. Love, like faith, is known by its fruits; for, “*If any man love God,*” he will keep his commandments: 2 John 6. A heart influenced by the love of God, will esteem, desire, and delight in God in Christ, as his chief good, and sum of all perfection and excellence; and take pleasure in obeying his laws; and delight in holding spiritual fellowship with all who bear his image; while he will do good unto all men; even his enemies: 1 John iv. 20. Love to God renders its possessor patient under trouble, slow to anger, ready to forgive injuries; teaches him to deny himself, to mourn over the afflictions of others, to bear with their infirmities; makes a heaven below, and prepares for a heaven above: Gal. v. 22—25. “*If any man love God,*” he will, not only do others no harm, but will do them every possible good: 1 John iii. 17. They who love God, in the general, are little and unknown, among men; but, let this comfort your heart, the Lord knoweth them: 2 Tim. ii. 19. No matter who he is, or what he is, “*If any man love God, the same is known of him.*” He knows their ways and works; Ps. i. 6; He knows their hearts; Jer. xii. 3; He knows all their secret devotions; Matt. vi. 6; He knows their troubles, and how to deliver them: 2 Pet. ii. 9; He knoweth *all* them that love him; and is a strong hold in the day of trouble unto them: Nahum i. 7. “*If any man love God,*” he shall be taught of Him: John vi. 45. All who love the world, are strangers to the love of God; 1 John ii. 15; and consequently, are not “known of him,” nor approved of by him. If you love God, it is an undeniable proof that He loves you: 1 John iv. 19. And though you may never be worth a crown *in* life, you are heir to a crown *of* life: 2 Tim. iv. 8. God often smiles, while his providence frowns: Gen. xlii. 36. You should never attempt to measure God’s love to you by your love to him. “*God is love;*” even when you may feel emptied of love: 1 John iv. 16.

"I love them that love me." Prov. viii. 17.

WHAT a pity it is, that men should love their sins, and say they love Christ, while in works they deny him! Titus i. 16. Those who make religion their chief good, may depend upon having every good thing with their religion: Ps. xxxiv. 9. Christ is a believer's ALL; and therefore, he loves Christ more than all: Phil. iii. 7, 8. Worldlings hate them that love Christ; but that does not discourage them, since he declares, "*I love them that love me.*" O, Christian! under the heaviest of your afflictions, let this be the greatest of your consolations: your love is not lost; neither has the object of your love forgotten you. Suffer not unbelief, which is so injurious to Christ, and so pernicious to you, to hide his love from you; and never forget, that it was his love to you drew your love to him. Hos. xi. 4. If you love him in sincerity, be assured of it, he loves you in reality. The love of some is like a painted fire; it may look like it, but has no warmth in it. Many love for what they can get; but Christ loves for what he can give.

Could the sun be hindered from rising, that could not prevent Christ, the Sun of righteousness, from rising and shining upon his lovers: Mal. iv. 2. You may sometimes be brought into doubts, and thick clouds may hide your Saviour from you for awhile; and while you mourn his absence, you may be ready to conclude that you do not love him, or you could not feel so; but that is only a temptation; for if you did not love him, you would not long to see him. To a believer in Christ, there is nothing so desirable as Christ; for in possessing him, we possess all that is desirable in him: 1 Cor. iii. 22, 23. Beauty, bounty, riches, honors, peace, health, life, happiness, heaven, and every other good thing we have in Christ: Prov. viii. 18, 19. All the treasures of the East, the gold of the West, the pearls of the North, and the spices of the South, are altogether worthless, when compared with Christ. All, all that is lovely, centres in him. Christ possesses the glory of the Father, the holiness of Angels, the comeliness of Saints, the treasures of Heaven, the fulness of God: Col. ii. 9. "It pleased the Father that in him (Christ) should all fulness dwell:" Col. i. 19.

“He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” John xiv. 21.

CHRIST lived to teach us how to live; and died to teach us how to love. If we have the honor to be the disciples of Christ, we must labor to keep the commands of Christ; it is not enough that we read them—hear them—know them—we are expected to *do* them: John xv. 14. Think, Christian, of the loveliness, the comeliness, the richness, the preciousness, the goodness, the beauty, the majesty, the excellency of Christ! and, then listen to his charming voice. “*He that loveth me shall be loved of my Father.*” God will love him as a Father; and Christ will love him as an elder brother. He shall have his Maker’s love and his Saviour’s love; and both these loves are the comfort and crown, the grace and glory, of all that sincerely love the Lord Jesus Christ. Such is the great love the Father bears to the Son, that he loves all who love him: 2 Tim. iv. 8. Precious Saviour! How he labors to gain our love! He offers two loves for one; “he that loveth me shall be loved of *my Father*, and *I will love him* ;” and he shall have the fruit and benefit of my love; for “*I will manifest myself to him* ;” so that he shall have a sense of my love. Christ manifests himself to those that love him, as he does not unto the world; by enlightening their minds to know that he loves them; by strengthening their graces, and brightening up their evidence of an interest in his love. He loves them so well, and is so tender of them, that every injury done to them seems to go to his heart: Acts ix. 4.

Consider what the “*Father*” hath done in order to secure our love to his Son. He loved us when we were his enemies, and had no disposition to love him; and gave full proof of his love towards us, in sending his Son to save us: 1 John iv. 10. Call to mind what Christ has done for us, and the great obligations he has laid us under to love him—bear in mind what he is still doing for us; and then say, does he not deserve our love—our all? Christ’s love extends to all them that love him; his love, like the sun’s rays, reacheth East and West, North and South, on bond and free, rich and poor, high and low. He loves at all times, under all circumstances.

"Trust ye in the Lord forever; for in the LORD JEHOVAH is everlasting strength." Isa. xxvi. 4.

MAN, born to trouble as the sparks fly upward, and surrounded with infirmity, finds his need of foreign help; but unhappily he seeks it where it is not to be found; and reposes on the creature. Attend,

1st. To the exhortation given: "*trust in the Lord forever.*" To trust in the LORD, is, to confidently expect that he will do for us, in time and in eternity, whatever he has promised in his word: Ps. lxii. 8. And it is the character and comfort of the people of God, that they endeavor at all times, and under all circumstances, to put their trust in the Lord; so that whatever befalls them, or whoever threatens them, they are enabled to say, "None of these things move me:" Acts xx. 24. Whatever others may trust in, let it be your steady resolve to "trust in the Lord;" for whoever will deal with him must do it on credit: Prov. xvi. 20. "*Trust ye in the Lord forever;*" in storms, and in calms; in adversity, and prosperity; in reproach, and in honor; in sickness, and health; in life, and in death. Depend on his wisdom for direction; on his power for protection; on his grace for salvation; and that, not only when his providence smiles, but forever. Never put that confidence in yourself, nor any other creature, which should be placed in the Lord: Jer. xvii. 7, 8.

2d. The encouragement offered; "*in the LORD JEHOVAH is everlasting strength.*" Infinite are the blessings, and most precious the promises, that abound in the word of the Lord, to those who trust in him. There is a firm foundation laid for your faith, Christian, in him who was, and is, and is to come; and having your house built upon him, a rock that can never be moved, you may rest in it securely, and smile at every storm: Matt. vii. 24, 25. If you would trust in God truly, you must trust in him only: Nah. i. 7. In him, and from him, you will derive *everlasting* strength; that will bear you up under all your trials, bring you through all your troubles, carry you through death, and set you down in everlasting life: Isa. lvii. 13. Sense opposes faith; hence, the Lord is too frequently forgotten, and the mind remains troubled with distracting cares.

“We trust that he will yet deliver us.” 2 Cor. i. 10.

YES! and good cause we have for so doing; for we have trusted in him so often, on former occasions, and having never found his promise once to fail us, we are encouraged to make another venture upon him: Ps. cxxv. 1. We have been in many straits; bowed down with many cares; perplexed with many difficulties; surrounded with many dangers; but He always delivered us; and “*we trust that he will yet deliver us:*” Ps. lvi. 4. After having been brought through so many troubles, we should greatly reproach ourselves, were we to doubt his goodness in future troubles: Isa. xxv. 9. For surely past experience ought to encourage us to future dependance: Ps. xxvi. 1. He has been—he still is—and says he will be with us to the end: Matt. xxviii. 20. When our experience says, He has delivered—he does deliver—let our faith say, “We trust that he will yet deliver:” Ps. xxxiv. 8. All the strange, dark, deep, and changeable providences that believers meet with, are designed to lead them to trust in God, and shall further them in their way to heaven. Infinite wisdom and love so orders all things here below, that they now work for their real, internal, and eternal good: Rom. viii. 28. David met with many rugged providences; and all contributed to bring him to the throne. Daniel and his three brethren met with some very uncomfortable providences; but they all led to their advancement. So every trying providence that believers meet with in this life, being sanctified, shall be instrumental in raising their affections to heaven; that they may live in the enjoyment of God.

But it should ever be borne in mind, that none can be truly said to *trust* in God, who do not make use of all the means appointed by God; and then leave with him the event: Ps. xxxvii. 3. When troubles and afflictions befall you, always recollect that God designs neither to ruin nor destroy you; but to do you good; and if you did not need them, he would never send them: Deut. viii. 2. You should always look at the latter end of your troubles, and not at the beginning; for a Christian, like gold, shines brightest after rubbing: James v. 11. “He *will* yet deliver us;” as surely as he *hath* delivered us.

"It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. iii. 26.

REAL religion is a living principle. A man may be called a Christian, and think himself very good, while he is not one; so may a Christian be called a Deceiver, and be tempted to believe that he is one, when he is not. God gives his children sorrow on earth, that he may lead them to a crown in heaven; and a Christian may as well try to examine the face of the moon while under an eclipse, as to attempt to try his own state while under temptation: Heb. xii. 6. "*It is good that a man should hope,*" since he hopes for that which is good; and the good that a believer in Jesus hopes for, surpasses every other good: Ps. clvi. 5. We hope for a kingdom; Luke xii. 32; and are sure that we shall never be ashamed of our hope: Rom. v. 4. The rich trade of hope is carried on in the other world. Here we are despised and debased—there we shall be admired and exalted: Ps. xxxi. 19. "It is good that we hope;" because the good that we hope for is at our journey's end; and we have in hand an earnest of the hoped-for good: Eph. i. 13. "It is good that we hope;" because it is possible to obtain the good hoped for; and the prop that supports our hope, is the unshaken word of that God whose mercy is infinite.

"It is good" also, that we "wait," as well as hope, "*for the salvation of the Lord.*" We must hope that the promised good will come, and *wait* till it does come; though it may appear to tarry long, and our trials be very great, still we must not grow impatient, but "*quietly*" wait its arrival: Isa. xxvi. 3. Be not discouraged; the Lord will not leave you to grapple with your conflicts alone; it is true, the flesh is weak; but *Hope* waxes valiant in fight, and assures itself of certain victory: Heb. vi. 11. Call to mind what God has already done for you, and that will encourage your hope in all he has promised to do: Isa. xxx. 18. Take God at his word. Have you not found his WORD a GUIDE to lead you; a STAFF to support you; a CORDIAL to cheer you; MEDICINE to heal you; and FOOD to strengthen you? Has not his word stood by you when friends have forsaken you? and been your best friend in the worst of times?

"We are saved by hope." Rom. viii. 24.

HEAVEN in hope, is worth more than the world in hand: Matt. xvi. 26. Our present salvation from sin, and its consequent guilt, is by grace through faith; Eph. ii. 8; and by faith our spiritual life is maintained: Rom. i. 17. But with regard to the FUTURE, "*We are saved by hope*;" we cannot hope for that which we already possess; "for what a man seeth, why doth he yet hope for?" *Hope* is a pleasing expectation of something good. The Christian's hope is a firm expectation of the good things promised in the Scriptures of truth; and is distinguished from worldly hopes, 1st. By the excellency of its object, which is eternal: Col. i. 5. 2d. By the stability of its foundation; God's eternal truth, unchangeable love, and almighty power: 2 Tim. i. 12. 3d. By its purifying or cleansing nature: 1 John iii. 3. Our present expectation of future glory is supported by hope: 1 Cor. xv. 19. What a blessed companion is HOPE! It bears up our spirits under all kinds of sufferings; carries us joyfully through all our difficulties; and points us to our journey's end, where pleasures immortal, and joys eternal, await us at God's right hand: Titus i. 2. "We are saved by hope;" for where there is a certainty of hope, there is also a certainty of salvation: Ps. cxlvi. 5. *Hope* and *Faith* are inseparable companions, and are constantly talking about things not seen. Faith is the evidence, and Hope the expectation of those things: Heb. xi. 1. A good God has promised good things, which Hope fastens upon as its object; but those who have no true faith have no such hope; for HOPE is a daughter of FAITH: Rom. v. 1, 2. The believer in Christ, while in this world, has to suffer, labor, toil, and strive; while *hope* comforts him by leading his expectations into the other world; where sorrow, pain, and death can never enter: Rev. xxi. 4. All who have a good hope of glory, have Christ dwelling in them the *hope* of glory: Col. i. 27.

Cheer up, believer! and "*hope* thou in God, for thou shalt yet praise him:" Ps. xlii. 11. Live near to God; hang upon his promises; cleave to his TRUTH; hold fast to his faithful word; never part with the truth; keep the TRUTH, and the TRUTH will keep you. Hope in, and wait upon God continually.

“Whoso walketh wisely, he shall be delivered.” Prov. xxxviii. 26.

WHATEVER sin the heart of man is most prone to, that the devil will be most sure to help forward. If Judas is covetous, Satan will put him upon selling his Lord. He is careful to suit his temptations to our dispositions and circumstances; but whatever might be his means, he has but one end; hence, when a soul is turning from him to God, he is more than ordinarily busy. But a man may as well attempt to count the drops of the sea, and number the sands of its shore, as reckon up all the devices of Satan; but he is too skilful a pirate to attack an empty ship. All who are sainted are sure to be tempted; and all who endure temptation are sure to be blessed: James i. 12. Remember, that the devil can go no farther than the length of his chain; and that whenever you are tempted to *evil*, it is not of God; but it is the devil working upon your own sinful lusts and corrupt passions, to *entice* you to sin: James i. 13, 14. And all you have to do, is to keep off the devil's ground; and resist his temptations in the strength of that grace which God supplies, and you “*shall be delivered*.” Jas. iv. 7. When you are in straits, you will be tempted to distrust; and when in trouble, to despair; and his constant aim will be, if possible, to dash you to pieces on one or other of those fatal rocks, Presumption or Despair; but let this not distress you; for “*whoso walketh wisely, shall be delivered*.” See to it, that ye walk wisely; and never put yourself in the way of temptation, by affecting wicked company, to keep wicked society. Satan has ruined thousands, by inducing them to associate themselves with foolish and vain persons. “Have no fellowship with the unfruitful works of darkness, but rather reprove them.” Eph. v. 11. As a mariner would shun sands, rocks, and shelves, so should you shun the society of wicked men: Prov. iv. 14—16. Afflictions are called temptations; but there is no danger of those harming you; therefore your wisest plan will be to submit to them: See Gen. xxii. 1, and Heb. xi. 17. When God tempts you, that is, *tries* you, it is a sure sign that he loves you: 1 Pet. i. 7. But when Satan tempts, it is that he might devour: 1 Pet. v. 8. While you walk wisely, you walk safely.

"He that endureth to the end shall be saved." Matt. x. 22.

CHRISTIANITY is not talking of Christ; but walking after him. Christ has many to follow him in a calm, who fly from him in a storm. Trials, sore afflictions, and persecutions are called *temptations*; and some, in consequence of temptation, endure but for awhile; and then leave Christ and his cause to shift for themselves: Luke viii. 13. Withered leaves soon fall off in windy weather; so do dry professors in time of temptation. "*But he that endureth*" temptation, as gold does the fire, shall lose nothing by it, but what the gold loses; the dross. In the sorest of temptations, a believer has his consolations; for he knows there will be an *end* to them; and, that, "*he that endureth to the end shall be saved:*" Job iii. 17. And as they are not everlasting, they shall not be so very distressing, but what we shall be able to bear them; yea, and endure them to the end: 1 Cor. x. 13. Prosperity is more to be dreaded than adversity.

A tempted condition is never a pleasant one, but always a profitable one, if we endure it to the end: Heb. xii. 11. Christ was tempted, and knows well how to succor those who are tempted: Heb. ii. 9—18. Never yield to temptation when it comes from the enemy; but boldly resist the temptation, whatever might be its name or nature; and you "*shall be saved*" from the power of your adversary; while others are taken captive by him at his will: 2 Tim. ii. 26. It is a blessed thing to *endure* what we cannot *cure*: James i. 12. Temptations to sin are not evils, unless we are overcome by them; no matter how evil the thought may be that enters the mind, it is not sin till it is indulged; then, and not till then, it becomes a sinful thought; and, if not resisted, it grows to a sinful desire; and that desire, without resistance, would become actual transgression the first favorable opportunity. Be not discouraged; fly to the Lord for refuge. He will strengthen you in the conflict; and when the enemy comes upon you like a flood, he will not suffer you to be borne away; but will lift up a standard against him: Isa. lix. 19. The more profitable and more pleasing sin might be presented, the more vigorous must be your resistance against it.

"It shall be well with them that fear God." Eccl. viii. 12.

SOME men use spectacles to behold other men's sins, rather than looking-glasses to behold their own crimes; and can more readily see a mote in the eye of another, than a beam in their own: Matt. vii. 3. But all is not well that looks well; neither is all ill that looks ill. A man may look like a bright saint, and be a great sinner. Many who spend their days joyfully, end them miserably. Outward circumstances are not always good evidences. Heb. xii. 6. The FEAR of God is here put for the whole of religion; and is the same as the LOVE of God under the Gospel: Matt. xxii. 37. A man who truly fears God does not dread him; but loves him so well that he is afraid to sin against him: Gen. xxxix. 9.

"It shall be well with them that fear God;" it ever has been, and must continue to be well with them; for God was never displeased with anything but sin; and they having forsook sin, have no evil to fear. The fear of God inspires its possessor with confidence in God, in poverty; Ps. xxxvii. 3; firmness of mind, in sickness; Ps. xli. 3; courage, in time of danger; Acts xx. 24; and with a holy assurance, in the time of temptation: 1 Cor. x. 13. Under every circumstance, and in every condition, living or dying, it must, yea, *"it shall, be well with them that fear God:"* Isa. iii. 10. Those who fear God are such as have believed the record given of the Son of God; 1 John v. 10, 11; all such are born of God; John i. 12, 13; and are the sons of God: 1 John iii. 1, 2. Sin makes a man a coward; but the fear of the Lord inspires him with courage: Prov. xxviii. 1.

Fear God, by cherishing suitable and requisite dispositions of heart towards him, as contrition on account of past sins; Ps. xxxviii. 18; confidence in his unbounded mercy; Ps. xxxiii. 22; and a grateful recollection of his manifold benefits: Ps. xlviii. 1—14. Consecrate yourself to him; 1 Cor. vi. 19, 20; let him have all your influence in your family; Josh. xxiv. 15; and among all your connexions: Ps. xxxiv. 4, 8. In doing this, strive to promote the interests of Christ's kingdom; Ps. cxxii. 6; and cheerfully serve mankind for God's sake. Do all the good you can, but never trust in your good doings.

"In every nation, he that feareth him and worketh righteousness, is accepted with him." Acts x. 35.

OUTWARDLY devout and openly profane, are all upon a level before God, in point of justification : Ps. cxliii. 2. To hate God and work wickedness is the natural state and practice of all men : Rom. viii. 7. As it is written, "There is none righteous, no, not one:" Rom. iii. 10. But God hath made us accepted in the Beloved ; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace : Eph. i. 6, 7. And "*in every nation,*" kindred, and people, "*he that feareth him,*" that is, loveth and serveth him, "*and worketh righteousness,*" be he who or what he may, "*is accepted with him.*" Our "*fearing God and working righteousness*" is not the *cause*, but the *fruit* of our acceptance ; and evinces that we *are* accepted with him : Matt. vii. 17. Blessed, right blessed, are they who fear the Lord ; all such have received the Lord Jesus and walk in him. The Christian puts on the Lord Jesus Christ as his righteousness, holiness, and redemption ; he needs *no* moré ; yet he constantly wishes for more ; he desires to be with and like unto his God ; and he ardently wishes that every individual member of Christ's body were *now* saved from sin. By walking in the "*fear of God*" our Saviour, having daily fellowship with him, we become more and more like unto him. By close walking, constant communing, and freely conversing with God, love is maintained in our hearts ; and, by virtue of which, we are enabled to bring forth the fruits of "*righteousness.*" To fear God, we must hate sin, and every road that leads to it.

All who live godly are expected to live neighborly ; Matt. xxii. 37—40 ; for "*fearing God and working righteousness,*" must never be separated : 1 John iv. 20, 21. It is not enough that a man *say* he fears God ; for God will not accept of words without deeds. Neither will it suffice that we injure none, without doing good unto all : Matt. vii. 12. If God accepts us, it can matter but little who rejects us. And being united to his Son, he accepts of us in and through him ; and in him we have our title to all the blessings of this life, and that which is to come. Your soul's happiness lies in union with God.

"Happy is the man that feareth alway." Prov. xxviii. 14.

A CHILD that is constantly afraid of falling walks cautiously. Let no one think that man happy who never fears; for none are truly happy but they who are truly holy; and they are always afraid of becoming otherwise; hence, they retain their holiness, the true spring of happiness.

"*Happy is the man,*" whoever or whatever he might be, "*that feareth alway:*" that stands in holy awe and sins not; that reverences the glory, goodness, and authority of God, and "feareth alway" to do that which would offend him: Ps. cxliv. 15. Those who would not fall into sin, or be overtaken by sin, must watch against it: Matt. xxvi. 41. "Happy is the man" who fears, not only evil, but also, the very appearance of evil; and who, from a sense of his own weakness, watches narrowly and constantly his own heart; and "feareth" to trust to his own strength: Ps. cxlvi. 5. "Happy is the man" who fears sinning more than suffering; and in the time of a calm looks out for a storm; and is never found sleeping when he ought to be watching: Mark xiv. 38. When you grow weary of watching, you should shake it off by praying. Watch constantly; keep the door of your heart carefully; and never suffer an enemy to harbor there; for that one may kill you, or let in others that would: Prov. iv. 23. Look through your telescope of faith; and you will be able to discover your enemies at a great distance. When anything is out of order, get it repaired immediately: 1 John ii. 1. Improve every opportunity for praying, as well as watching; and after prayer watch for an answer: Luke xii. 37, 38. Have a constant watch over your eyes, your ears, your tongue, your heart. Watch against every evil, and for every opportunity to do good. Let your heart be fixed upon Christ, and that will cool your affection for the world, and kindle up love to God. Let your eye be much upon self, and that will keep you humble; and always upon Christ, and that will make you happy. Keep a narrow watch over your own heart, and frequently bring it to a close account: Ps. iv. 4. David prayed for a watch to be set over the door of his lips; and it may be, that if *you* had one placed there it would do no harm: Ps. cxli. 3.

"Blessed is he that watcheth." Rev. xvi. 15.

WATCHFULNESS comprehends the whole care of a Christian life. There is no duty enjoined, nor anything prohibited by God, but what is for the good of man. It is made our duty and privilege to *watch*:

First, To prevent evil. 1st. We must watch against sin. The corrupt inclination of our fallen nature, which is called "sin that dwelleth in us," is a constant stimulus to the actual commission of crime; and the objects around us may prove unhappy occasions of sin to us, without watchfulness: Prov. iv. 23. 2d. We must guard against the world. The things of the world are so suitable to our corrupt passions and appetites, that, if off our guard, they will find way into our hearts and affections. The world smiles, and betrays; kisses, and kills; and there are a thousand-fold more dangers from its smiles, than its frowns. Our best defence is to watch against the world, and sin in the heart; for Satan can never harm us without our consent: 1 Cor. vii. 29—31. 3d. We must watch against the temptations of the devil. He is an avowed enemy to all the human family; and is strong, cunning, cruel, and industrious: 1 Pet. v. 8. And though he cannot *force*, he can work upon our natural lusts, and *entice*: James i. 14. These foes are combined, and must be sharply looked after.

Secondly. We must watch to do good. 1st. We must improve all our talents wisely and faithfully, in the discharge of every duty we owe to God, our neighbors, and ourselves: Matt. xxii. 37—39. 2d. We must watch for proper seasons to do good. We may say of a work done, as well as a word spoken in due season, "How good is it!" The matter of an action may be good while the beauty of it is lost, through not being well-timed: Eccl. iii. 1. And, 3d. We must watch to do good in the manner appointed. We must do all in the name of the Lord Jesus, having an eye single to his glory: Col. iii. 17. "*Blessed is he that watcheth.*" Mark that! Blessed is he, not blessed *shall* he be. No: it is *in* our watching we have the blessing; not *for* the deed, but *in* the deed: Ps. xix. 11. Constant watchfulness will prove a safeguard against every snare and temptation. Let us watch constantly and pray fervently.

"Who hath God so nigh unto them, as the Lord our God is in all things hat we call upon him for?" Deut. iv. 7.

WE are poor, indigent, necessitous creatures, full of wants; and God alone is sufficient and willing to supply the whole. There are many blessings common to, and enjoyed by all, without even asking for: Matt. v. 45. But there are others which can only be obtained by those who ask for them: Ezek. xxxvi. 37. All men are under the influence of one spirit or another; real believers are influenced by the Spirit of Christ; and all unbelievers are under the influence of the spirit of anti-christ. It has been made the duty and privilege of all to pray; and certainly the Almighty Father of our mercies would never impose a duty upon his poor creatures they were unable to perform. "Is any among you afflicted? let him pray:" James v. 13.

A man who is really afflicted in the want of anything, can always find language to ask a superior for it, if he has but a hope of obtaining it. It may frequently happen, we may know not *what* to pray for; and there may be but few who know how to pray as the hypocrites do: Matt. vi. 5—7. But who is there cannot find eloquence sufficient for the Publican's prayer? "God be merciful to me a sinner!" The dying thief prayed, "Lord, remember me!" David prayed, "Lord, pardon mine iniquity, for it is great!" The Canaanitish woman prayed, "Have mercy upon me, O Lord, thou Son of David!" All these received answers to their prayers; and so have all others who have ever prayed in the same frame of mind. Christians cannot live without prayer; and good reason they have to pray. "*Who hath God so nigh unto them?*"—no nation, or people. No people are so highly honored; for "*the LORD*" is not ashamed to be called their God: Heb. xi. 16. The Lord is, not only *nigh* them, but round about them; Zech. ii. 5; and a very present help in the midst of them: Ps. xlv. 1—5. This is an honor peculiar to praying people; He is always "*nigh unto them;*" and they have the honor to draw nigh unto him: Heb. vii. 19. It is our privilege to call upon him on all occasions, and under all circumstances, and to consult him in all things; knowing, that "*the Lord our God*" will prove himself a *faithful* God.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7.

NUMEROUS and great are the blessings enjoyed by those who embrace the promises, and live up to the precepts of the Gospel. The genuine believer ceases from himself; denies himself; lives no longer to himself; and lives by faith; seeing what, to the eye of sense, is invisible. The branch cannot live if it be separated from the vine; and as we are equally dependant on *Jesus*, the true Vine, for our spiritual life, it is of the utmost importance that we remain in him by faith.

"*If ye abide in me,*" says the living Vine, from whom you derive your sap, life, strength, vigor, and on whom you must hang in order to be fruitful, "*and my words abide in you,*" ye shall neither become withered nor unfruitful: Ver. 4, 5. Christ is set before us, and offered to us, in his word; it is in the word that we receive him, and by faith embrace him: Rom. x. 6—8. It is only when we live in the exercise of faith in his word, that his "words abide in us;" for where his words live there he lives. If his words are in us, to rule, he will live in us, to bless. "*And ye shall ask what ye will,*" agreeably to those words of his which abide in you, and as sure as it is promised, "*it shall be done unto you:*" John xiv. 13, 14. Than this, we need nothing more; and should desire nothing less; for we have only to ask and have: Ps. cxlv. 18, 19. You need never be at a loss for language when you approach the throne of grace, so long as Christ's words abide in you; for you have only to turn his promises into prayers; and such prayers, offered up in faith, must prevail: Matt. xxi. 22. To prove successful in prayer, you must take nothing with you but Christ and your needs; for anything else will kill faith; and then you cannot please God: Heb. xi. 6. Your duties, privileges, graces, humblings, and obedience, with all things else that are yours, must all be laid low, and Christ alone held up; and then, "ask what ye will, and it *shall* be done unto you." Thou shalt make thy prayer unto him, and he shall hear thee: Job xxii. 27. Never was a distressed soul more willing to be relieved, than God is to answer prayer.

"They shall call on my name, and I will hear them; I will say, It is my people; and they shall say, the Lord is my God." Zech. xiii. 9.

EVERY event that befalls the Israel of God, is over-ruled by the God of Israel. He has an eye over, and a hand in, all their concerns; and though he may lead them all through the fire, he takes care to leave none in it: Isa. xliii. 2. Though they are called to be sufferers, they are more than conquerors: Rom. viii. 37. Their troubles on the way to heaven, only tend to promote their intercourse with heaven.

"*They shall call on my name,*" even when they may have no one else to call upon, in the worst of times; for I will give them both the will and the power so to do: Phil. ii. 13. Neither shall they call on me in vain; for "*I will hear them.*" Let who will forsake them, "I will not turn away from them, to do them good:" Jer. xxxii. 40. When every other door is shut, the door of mercy is open; and when they have no earthly friend on whom they may call, they can call upon God, and welcome; with the comfortable assurance that he "*will hear them;*" yea, and answer them too: Ps. l. 15. The loving Father's promise is the beloved children's portion. "It is I," saith the blessed Jesus, to his afflicted disciples, "be not afraid." No matter who disowns and casts them off, the Lord, who hates putting away, declares, "*I will say, It is my people,*" whom I have loved and chosen, that have called on me; and I will let them know that I hear them, by sending a speedy answer, testifying that they are "my people:" Ps. xxxiv. 15. And such will be their joy on hearing from Home, and learning that their prayer is answered, they will, all as one, say, "*The Lord is my God.*" So gracious souls reply in faith, with 'Thomas, MY LORD, and MY GOD!

Never was a tender mother's ear more attentive to the cry of her tender offspring, than our heavenly Father is to the cries of his dear children. While you can say, "*The Lord is my God,*" what have you to fear? Men and angels owe their happiness to those important words. How rich the love of God! it is unchangeably good. How transcendant the love of Jesus! it passeth knowledge. A soul without prayer, is like a body without a soul.

“Draw nigh to God, and he will draw nigh to you.” James iv. 8.

To praise God for mercies, is the way to increase them; and to bless him for miseries, is the way to remove them. There is nothing can harm you, Christian, but sin; and there is nothing can save you but Christ. When God created man he placed him near to him; but when man sinned, he fell far from him: Eccl. vii. 29. All *natural* evil is the effect of *moral* evil; as all evil owes its origin to sin. Sin turned the heart of man to enmity against God; Rom. viii. 7; blocked up the way to heaven, and opened the gates of death: Rom. v. 12. But none need despair; for “God was in Christ reconciling the world unto himself; not imputing unto them their trespasses:” 2 Cor. v. 19. And he “hath reconciled us to himself,” through Jesus Christ, having laid upon him the iniquity of us all: Isa. liii. 6. So that, what we lost in the first Adam, has been redeemed by the second Adam; who is the “Lord from heaven:” 1 Cor. xv. 4, 7. Though all men, by nature, are spiritually dead, “he that believeth on the Son of God hath life; and by faith he retaineth that life:” John iii. 18, 36.

It is now your duty and privilege to “*draw nigh to God,*” by Jesus Christ, with all that confidence in which a dutiful child would approach a kind and indulgent father. God is well pleased with you in his Son; who has settled all disputes; paid your debts; mended the breach; and purchased salvation for you: Rom. viii. 34. It matters not how you are debased; your heavenly Father is only waiting to see your return: throw yourself at his feet, and you shall soon enjoy a sense of his favor: Matt. xxiii. 12. Say not that your case is hopeless, in consequence of having wandered so far; for the farther you are off, the sooner you ought to return: Hos. xiv. 2. It is your privilege to “draw nigh to God;” for though sin blocked up the old way, Christ has opened a new way unto him: Heb. x. 19, 20. “Draw nigh to God” in faithful, fervent prayer, in a way of duty; and “*he will draw nigh to you*” in a way of mercy: Mal. iii. 7. Venture now—he will help you—you may be faint, but he will revive you: Isa. lvii. 15. To be saved by him, you have only to draw nigh unto him: Heb. vii. 25.

"Seek ye me, and ye shall live." Amos v. 4.

THERE can be no readier way for a man to *lose* himself, than to *seek* himself. A man who seeks himself is a slave to himself, and of no good to others; neither is there any vice that *self*-seeking will not lead a man to. It led Gehazi to lying; Baalim to cursing; and Absalom to seek the ruin of his father; it led the Pharisees to oppose Christ; Judas to betray him; and Pilate to condemn him. Neither can any man become a disciple of Christ so long as he seeks himself: Matt. xvi. 24. Sad experience teaches us, that we never gained any good by seeking *SELF*; it may be, too, that you need not go from home in order to prove the sad effects of turning the back upon God, and seeking happiness in the creature. But be not discouraged; for after all that thou hast done, though thou mayest long have gratified thy sinful and corrupt passions and appetites, the God whom thou hast so long slighted, still calls after thee, and says,

1st. "*Seek ye me!*" Do be advised by him: Isa. lv. 6. Seek *to* him; inquire *of* him; and ask him what he would have you to do. Whatever others may seek, seek *ye* him: Deut. iv. 29. "Seek ye him," as your only happiness, your portion, and your all; and never give up seeking till you have found him: Ps. lxxiii. 25. "Seek ye" him without delay. He is already reconciled to you; and is desirous you should become reconciled to him; that you might be happy in him, and enjoy his forgiving love: Ps. lxx. 4. Seek him according to the directions he has given you; make use of Christ as your only way; John xiv. 6; the Holy Spirit as your infallible Guide; John xvi. 13; and his *WORD* as your unerring rule: John v. 39.

2d. "*And ye shall live.*" The Law has declared you cursed; but Christ hath redeemed you from the curse of the law; having been made a curse for you: Gal. iii. 10—13. JESUS hung on the accursed tree with all your guilt, and sin, and shame, in his naked, exposed body; and died that you might live. He was wounded—bled—bruised—striped—died and rose for us: Isa. liii. 4—6; Rom. iv. 25. And now he intercedes for us: 1 John ii. 1. In Christ is eternal life; and by receiving him, you obtain that life which is in him: 1 John v. 11, 12.

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

THE sacred Scriptures describe all mankind as *sheep* going astray from the true Shepherd and Bishop of souls: Isa. liii. 6. And, what is very remarkable, though every one turns his "*own way*," no one's way ever led him back to God; but, on the contrary, men choose rather to stray farther from him; straying on the mountains of vanity and error, till they are compelled by hunger to think about returning: Luke xv. 17, 18. "*He that cometh to God*," that is, hath access to his grace and favor, or would worship him acceptably, "*must believe that he is*;" not only that there is a God, but that he is such an one as the Scriptures represent him: our Creator; Ps. c. 3; Preserver and Redeemer: Isa. xlv. 21—25. "That he is" the Maker, Upholder, and LORD of all; the one from whom all other creatures derive their being; and on whom they continually depend: Isa. xl. 15, 22.

Observe the nature of the faith required on coming to God. 1st. It looks to the promises of God; though seen afar off, it brings an assurance of them into the mind; and removes all doubt as to their fulfilment: Rom. iv. 20, 21. 2d. It relies upon Christ; "for in him all the promises of God are yea, and in him Amen:" 2 Cor. i. 20. 3d. It gives us to know that this world is not our home; that here we are strangers and foreigners; having no continuing city: Heb. xi. 13. 4th. By faith, with Abraham, we see the day of Christ, and are made glad; we see his second coming to receive us all to himself: John xiv. 3. And, 5th. Faith realizes heaven and endless blessedness to the soul; it has HOPE for its constant attendant; and FAITH and HOPE beget LOVE, to him who "*is the rewarder of all them that diligently seek him*." He that believes God to be the Father and Friend of all penitent, believing souls; 2 Cor. vi. 17, 18; and diligently seeks him, shall assuredly find him the "*rewarder*" of such: Isa. xlv. 19.

Seek him without delay; be not afraid of consequences; *they* belong to God; and whatever you might be called to lose, in consequence of seeking him, shall be more than made up by him. Be sober; and watch unto prayer.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat, yea, come, buy wine and milk without money and without price." Isa. lv. 1.

LET every one who hath ears make use of them; and listen to the gracious invitation here given.

Consider, 1st. Who are invited; "*Ho, every one*;" not the Jews only; Acts. xiii. 46, 47; Jews and Gentiles; high and low; bond and free; rich and poor; great and small; learned and unlearned; Oyes! Oyes!! Oyes!!! "*Every one*," old and young. 2d. The necessary qualification, in order to insure a hearty welcome. "*Every one that thirsteth*." Not those who see no need of Christ and his righteousness: Matt. ix. 12. They must be *thirsty*, and then they are welcome. 3d. Whither they are invited; "*To the waters*." To the ports, quays, and wharves, where foreign commodities are brought. To Christ, without whom all the blessings now to be enjoyed, through the Gospel, would have been foreign to us. Come to Christ and be cleansed: Zech. xiii. 1. Come to his ordinances and be fed: Ps. xlv. 4. Come and be refreshed: John vii. 37. 4th. What they are invited to do; "*Come—buy—and eat*." Make it your own on Christ's terms. Come! make no delay; here is a free invitation and a hearty welcome. Buy it on Gospel terms; part with all rather than not obtain it; Prov. xxiii. 23; and make sure of it by eating it: John iv. 34. Make no excuse. 5th. What is the provision they are invited to; "*Wine and milk*." Wine will not only quench the thirst, but nourish and revive you. Wine, the generous, heart-reviving comforts, brought in the Gospel; pardon of sin, and peace with God, through our Lord Jesus Christ: Eph. i. 7. "And MILK," the soul-nourishing doctrines of the gospel of Christ: 1 Pet. ii. 2. Buy, without delay, this precious milk, and heart-cheering wine, that you may recover your strength. Drink no longer of puddled waters. 6th. The free communication of this provision; "*Buy without money, and without price*." This is a strange way; but it is God's way; and not ours: Rev. iii. 17, 18.

The things offered are already paid for; and to their full value: 1 Pet. i. 18, 19. You have only to "*come*" and receive them on Gospel terms; "*without money, and without price*."

"Blessed are they which do hunger and thirst after righteousness : for they shall be filled." Matt. v. 6.

To have a desire for that which is good, is an evidence of something good, and an earnest of something better : Ps. cxlv. 19. To thirst after happiness is natural ; it is also natural to seek it from wrong objects. "*Blessed are they*" who are panting, pining, and thirsting after Christ and his righteousness : Ps. xxiv. 5. It is not a cold, formal wish, that will secure the blessing ; but a desire like that which a hungry man has for bread ; or a thirsty one for water. Christ, the Captain of our salvation, has brought in an everlasting righteousness ; and "*blessed ARE they,*" blessed *now*, who desire to obtain that spiritual food to sustain the soul, and drink to refresh it. Every good desire is a plant of God's own raising ; and every desire after righteousness shall be fed, watered, and satisfied. "*They shall be filled*" with those blessings they so ardently desire : Ps. cvii. 9. A soul that is quickened can no more live without its regular meals of "*righteousness*" than the body can without meat and drink : Ps. lxiii. 1. The soul requires daily-grace, as much as the body does daily-bread, to enable it to perform its daily-duty. There are those who pant after dust, but will never be satisfied ; for it is God alone can satisfy the cravings of an immortal soul : Amos ii. 7.

Blessed are they who know their own emptiness, and believe in Christ's fulness ; "*for they shall be filled*" with all the blessings of Jesus' everlasting righteousness ; acceptance with God, and peace from God ; filled with all the fruits of righteousness ; with all the graces of the Spirit on earth, and all the glory of God in heaven : Ps. lxv. 4. Say, Christian, are you panting after JESUS ? Do you see the perfection of his atonement, and the glory of his righteousness ? Is the triumph of his cross, and the victory of his death, the foundation of your faith, and the support of your hope ? If so, "*blessed are ye :*" for these are the love-tokens that Jesus bestows. O, the delightful intercourse, that subsists between hungry souls and righteous Jesus ! Whatever would, or could, have kept poor, hungering, and thirsting souls from fainting, if Jesus had not pronounced them blessed ? It is truly a happy hunger.

"I will set him on high, because he hath known my name." Ps. xci. 14.

Duty can never have too much of our vigilance, nor too little of our confidence. The true source of comfort, and spring of obedience, is a knowledge of God. A knowledge of God's love to us in Christ, received into the heart by faith, animates us to be, and to do, what the Lord requires in our lives. To know the *name* of God, is to know that by which he has made himself known to us; as his Justice, Mercy, Goodness, Love, Truth, &c. The promises of God are made over, in Christ Jesus, to all such as know the name of God: 2 Cor. i. 20. And all who *know* him are sure to love him, and therefore obey him; for there are none who love him not, but those who know him not: Jer. v. 4.

A good man need fear no evil; for though he be brought low, God will raise him up. "*I will set him on high;*" above the world, and the things of the world. Neither men nor devils shall trample upon him; for he is an acquaintance of mine: Rom. xvi. 20. The Lord knows them that know him; has a tender regard for, and will take good care of them: Isa. xxvi. 3. If God has given you a heart to know him, it is a sure sign that he has good in reserve for you: Jer. xxiv. 7. Every one who returns to God, is brought to a saving acquaintance with him; and He is so well pleased with him, that he declares, "*I will set him on high because he hath known my name.*" No man can know the *nature* of God; but all may know his *name*. Those who know the name of God, are known, 1st. By their calling upon his name: Zech. xiii. 9. 2d. By preferring him to everything else they have any knowledge of: Ps. lxxiii. 25. 3d. By putting their trust in him: Ps. ix. 10. Whatever you may be ignorant of beside, be sure you obtain a correct knowledge of God: John xvii. 3. Search for it; cry after it; dig deep for it; and you shall obtain it: Prov. ii. 3—9. Our happiness, here and hereafter, depends on a knowledge of God, and intercourse with him: 2 Pet. i. 2, 3. Lift up your heart to your Father, God—your brother, Jesus—in faithful, fervent prayer; and whatever you ask agreeably to the word of truth is yours: John xiv. 13, 14.

"This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John xvii. 3.

WE should always try the sayings of men by the sayings of God; or we shall know no more of God than what men say of him: Acts xvii. 11. The beginning, increase, and perfection of eternal life, lies in a knowledge of God in Christ: Titus ii. 13, 14. God gave us our being; in him we have life and well-being: Acts xvii. 28. But in order to have *eternal life*, we must have a knowledge of God in Jesus Christ: 1 John v. 11. When we are brought into union with Christ, we have communion with God; and "*this is life eternal*," in the bud; and those who reject Christ, reject eternal life; for we can never know God without an acquaintance with Christ: John iii. 36. "All we like sheep" have strayed from God; Christ died to bring us back to the Author of our being, from whom we have wandered; and redeem all those blessings we had forfeited by our wandering; Isa. liii. 6; and has made it our duty to love, obey, and trust in him, as our chief good; acknowledge him in all our ways, and do all things to his glory, as "*the only true God*," in opposition to every false God: 1 Cor. x. 31.

Had we never have sinned, a knowledge of God would have been "*life eternal*" to us; but in consequence of our becoming guilty rebels before him, we can have no access to God, but through "*Jesus Christ*;" who is the only way, and the truth, and the life: John xiv. 6. We must realize an interest in the Saviour's death; obtain a knowledge of him as our Redeemer; and possess an evidence of being saved by his life; in order to enjoy "*life eternal*:" Rom. v. 10. It is not said, that a knowledge of God, and Jesus Christ, *leads to* "*life eternal*;" nor, that "*life eternal*" shall *follow* that knowledge; no; but it expressly says, "*This is life eternal*;" it has already commenced; the reign of grace has already begun; and will be made perfect in glory: Phil. i. 6. A true, saving-knowledge of God in Christ in the heart, ever discovers itself by a holy, loving, and obedient life. The new-born soul draws all his comfort, peace, and joy, from this never-failing source of consolation; hence arises his love to God and delight in him.

"Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix. 105.

WE owe the life of our souls to the death of the Saviour. But for the light of the world, we had all been in darkness: John viii. 12. The word of God is a *lamp* and *light*; it discovers manifold mysteries; it directs men's course, and comforts their hearts amidst the darkness of this world; it reveals to us things divine and eternal, and guides us to glory and happiness: Matt. iv. 16. Without the word of God, man would be left upon a boundless ocean, stormy and dark, without either compass, quadrant, or chart; gulphed in obscurity, with not a gleam of light to tell him where his brittle bark would strike. But God, who is rich in mercy, has not left us in this deplorable condition; the Sun of righteousness has arisen to enlighten our way across the sea of life; to cheer the darkness that surrounds us, and point to the port of Heaven.

"*Thy word is a lamp unto my feet.*" It discovers that which concerns us most; and what we should never have known without it. It warns us of the duties we are to perform, and the dangers we are to avoid: Ps. xix. 11. It guides our eyes, and directs our feet, all through the path of life to endless life: Prov. vi. 23. It is "*a light to our path*;" a LAMP trimmed with the Spirit; constantly burning; and no storms can put it out: Ps. cxix. 89. It informs us how all things were made—how man fell from his original happiness; forfeited the favor of God; and brought himself, with all his posterity, under the curse of a broken law: Rom. v. 12. It illuminates the dreary dungeon of man, by unfolding to his view the plan of Redemption: Gen. iii. 15. But it should ever be remembered, a *lamp* will do us no good unless we make use of it. The word of God must be used; not only to please our eyes and ears, but as a "*light to our path*;" to enlighten our understanding, and direct us through this world to that which is to come: Ps. cxix. 130. God intended, when he gave us this wonderful "*lamp*," that we should constantly walk by the "*light*" of it; and look well to our steps: Isa. ii. 3. The BIBLE should be our constant study, our daily companion, and oracle.

“Faith cometh by hearing, and hearing by the word of God.” Rom. x. 17.

IT is of the utmost importance that we have faith; for without faith it is impossible to please God: Heb. xi. 6. Observe, 1st. We must *hear* in order that we might have faith: for “*faith cometh by hearing*,” and is wrought by the Spirit in the act of hearing. There are many who hear, that do not believe what they do hear; notwithstanding, those who have believed must first have heard that which they do believe: 2 Cor. ii. 16. A deaf man’s ears are of but little use to him. 2d. The MATTER heard, by which saving faith is wrought, is, “*the word of God*,” and which is called the “word of faith,” because it begets and supports faith: Rom. x. 8. Faith is the gift of God; Eph. ii. 8; but he makes use of his word as the instrument, which, on our hearing, works faith, when we hear it as “the word of God.” 1 Thess. ii. 13. And, 3d. God has appointed the preaching of the Gospel as the ordinary means of salvation; and faith in Christ is the result of hearing the doctrines of God preached, if heard attentively: Rom. x. 14. And the arm of the Lord is revealed in the salvation of all who do believe; though they may be but few: Isa. liii. 1. It is not fine, well-formed words, from an eloquent tongue, that produce faith; but “the word of God,” the important and all-concerning truths of the Gospel of Christ, in their native dress, brought home to the hearts and consciences of those who hear them: 1 Cor. ii. 4, 5.

Prize the word of God; make it your own; press it to your heart as a pledge of Heaven, whither it is designed to guide you. Make its sacred truths the rule of your life; for hearing and reading will benefit you nothing without doing: James i. 22—25. Faith you must have in order to be saved; it is indispensable to the possession of pure and undefiled religion. 1st. It is a duty divinely required: John vi. 29. And the “word of God” must be the ground and rule of your faith. 2d. It is the only way of salvation: John iii. 18. It is necessary for the attainment of every spiritual blessing, and for the performance of every Christian duty. 3d. It is an essential property of religion. For whatever we might do, if faith be wanting, all will avail nothing: Gal. v. 6.

"Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." Ps. cxii. 1.

CONVERSION begins in consideration. The readiest way for you to know whether you fear the Lord, is, to know whether you fear sinning; for the fruit is more visible than the root. "*Blessed*," that is, happy, truly happy, "*is the man*," whatever may be his condition in regard to the things of this life, "*that feareth the Lord*." We need not court the friendship of the world, while we can have fellowship with God; and that we truly have, if we delight in, and are governed by, his word: 1 John i. 3. A filial "fear of the Lord" brings with it its own reward. A Christian loves the Lord so well, that he is afraid to offend him by sinning against him; he loves what the Lord loves, and hates what he does; and God hates nothing but sin: Prov. vi. 16—19.

"Blessed is the man that feareth the Lord;" he *is* blessed *now*. God blesses him, and that blessing makes him happy, and enables him to continue to fear him; that is, love him too well to sin against him. He is blest with a sense of his love; his forgiving love; Isa. xii. 1; his healing love; Ps. ciii. 1—3; his adopting love: 1 John iii. 1. Such an one must needs be blessed; for he has all kinds of blessings; enough to make any one happy: Ps. lxxxiv. 11. Holiness is the highway to happiness; yea, it is happiness itself: Rev. xxii. 14. All who are happy in the Lord, not only take pleasure in, but "*delight greatly in his commandments*." They keep up an intimate acquaintance with them; love to think of them; and meditate on them, at all times, and on all occasions: Ps. cxix. 97. Whoever fears God, as a dutiful child does a fond father, must delight in, and be well pleased with his commandments. They enjoin nothing that is grievous, nor prohibit anything that would be good for us. They are perfect; nothing can be added to, or taken from them: Ps. cxix. 138. They are designed to bring us back to ourselves, to our duty, and to our God: 2 Tim. iii. 16, 17. Many have the commandments of God in their heads, and love to talk about them; but they are the only blessed who have them in their hearts, and delight greatly in doing them: Ps. cxix. 165.

"As new-born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. ii. 2.

NONE are likely to profit by the word, but those who love the word; and those who love it will have a desire after it: Ps. cxix. 127. Believers have to learn from the images of nature the mysteries of grace. The God of nature has kindly provided for all nature. The new-born babe soon discovers its wants; and, as if sensible of the provision it has brought with it, and which it has a natural right unto, it scarcely breathes the air, but it begins to hunt after "*the milk*" to which its tender appetite is naturally drawn; while the affectionate mother is pleased and delighted to administer to its wants, and assists the little hunter in finding its desired object; and gazes with a mother's pleasure upon, while she is imparting nourishment to, her tender infant. But great as a parent's love is toward their offspring, infinitely greater is the love of our heavenly Father to his babes in Christ.

The desires of new-born babes after *milk*, are ardent, strong, and impatient. "*As new-born babes,*" when pinched with hunger, and parched with thirst, manifest such an eagerness to obtain milk, so also should every child of grace evince a similar disposition, by his love to, and searching after, "*the milk of the word.*" "DESIRE it," saith the apostle, "*that ye may grow thereby;*" feed on it, that ye may be strengthened by it. Nothing can satisfy the cravings of the infant like milk; neither will anything satisfy the Christian but Christ; hence he searches the word that testifies of him: John v. 39. The infant desires the milk just as nature has prepared it; so does the believer "*desire the SINCERE milk of the word,*" without the least adulteration by art, eloquence, or any other mixture of men: Ps. xix. 7, 8. The desires of a natural babe are accompanied with endeavors to obtain the milk; a sight of the breast, merely, would not satisfy, but rather increase its desires. And such are the active desires of a sincere Christian after the word of God, that they can never be satisfied without it. Whenever you hear the word, "take heed how ye hear," lest what you obtain be skimmed milk, which has been deprived of its nourishing and strengthening qualities. Mind that nothing is taken from it. See that it is not *watered milk*.

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. xxi. 23.

A MAN has two ears, and but one mouth, and should never let out at his mouth more than half what enters in at his ears. He has two eyes, and but one tongue; and ought never to tell all that he knows; and should always think twice, before he speaks once: Prov. xiv. 3.

"*Whoso keepeth his mouth,*" will watch, not only what goes into it, but also what comes out of it; for we are exposed to greater evils from what comes out of the mouth, than from what goes into it: Mark vii. 20—23. It is well to think much, and say little; and that man acts with wisdom, who never leaves his mouth unguarded, and holds "*his tongue*" with a strong curb and a tight rein. Such an one will save himself from many an aching heart, as well as prevent the reproaches of others. The man who knows how to speak and when to keep silence, evinces a wise head; and, what is still better, "*keepeth his soul from troubles:*" Prov. xiii. 3. Many have ruined themselves by their mouth, and with their tongue have cut their own throat: Ps. lxiv. 3, 8. Little words frequently produce great troubles; and, therefore, all who would keep their souls from troubles, must keep the door of their lips, lest their mouths should let out troubles; for sometimes there are many troubles in one word. When a word has once got out of the mouth, there is no getting it in again; nor any telling where it will fly; nor what will be made of it, if it has been spoken unadvisedly: Ps. xxxix. 1. You would do well to take out all your words and look at them before you speak them. Watch your words, keep your mouth, bridle your tongue, and examine your heart. We should never venture to talk about any one we cannot speak well of. Evil words are like poisoned arrows; and their wound is most fatal when inflicted on the back. It is as hard a task for some men to say what they ought, as it is for others not to say more than they ought. Irritability urges us to say too much; and a want of candor too little. Troubles prevented are better than troubles cured. Say the worst you know of a man, in kindness, to his face; and the best you can of him when absent.

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Pet. iii. 10.

THE tongue is a very good servant, but a very bad master: Hos. vii. 16. One of the most dangerous and pernicious evils that we have to guard against, is, an unruly tongue; and the snares into which men are brought by this little, ungovernable member, are sometimes intolerable to themselves, and ruinous to others: James iii. 6.

"*He that will love life,*" or what is the comfort of life, peace and quietness, "*let him refrain his tongue from evil*"-speaking; and carefully avoid slandering: Eccl. v. 6. He that would not embitter his own life, and would avoid pulling down troubles upon his own head, must keep constant watch over "*his lips that they speak no guile:*" Ps. xxxii. 2. Life without comfort, is not worth calling life; be careful, then, as you love your life, to attend to the prescriptions here given; that you may lead a happy life in this unhappy world. "*He that will love life,*" let him so live as to make life comfortable and desirable: Ps. xv. 1—3. If you love your life, and would wish to "*see good days,*" to have your days peaceable and prosperous, "*refrain your tongue from evil;*" speak evil of no one, though you may be greatly provoked. Should you ever be in an ill humor, never speak till you have allowed yourself time to repeat the Lord's prayer; and have resolved with poor Job: chap. xxvii. 3, 4. Set a strong watch over your mouth, and guard your lips that they speak "*no guile.*" Suffer not deceit to escape them; be candid and sincere; and seek peace with all men: Ps. xxxiv. 12—14. Rather die than lie. By attending to the mouth and tongue, you will not only avoid troubles, but be delivered from them: Prov. xii. 6. A man shall eat good by the fruit of his mouth: Prov. xiii. 2. Pleasant words are as a honey-comb, sweet to the soul, and health to the bones: Prov. xvi. 24. Death and life are in the power of the tongue: Prov. xviii. 20. By thy words thou shalt be justified, and by thy words shalt thou be condemned: Matt. xii. 37. Let the constant tenor of your discourse evince that you are a Christian. If a man seem to be religious, and bridle not his tongue, his religion is vain.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. i. 1.

Good men walk by good rules; and a man may be known by the company he keeps: Prov. xiii. 20. 'The ungodly must neither be feared nor followed; whether they be angels or men. Our first parents dearly paid for "walking in the counsel of the ungodly:" Gen. iii. 4, 5. And all who walk in the same counsel are also called ungodly men: Jude 4.

"*Blessed is the man,*" blessed now, yea, and he shall be blessed, "*that walketh not in the counsel of the ungodly.*" We live in an ungodly world, surrounded by ungodly spiritual enemies; Eph. vi. 12; and ungodly men; who, having cast off all fear of, and obedience to God, are ever ready to counsel others to do as they have done: Prov. xvi. 27. The first step towards ruin, is to walk in bad counsel. Those who take the first step, soon learn to take the second; for having laid aside religion, and entered into the service of sin and Satan, they take up arms against God, and are found "*standing in the way of sinners,*" ready to pursue all manner of evil, while evil pursues them: Prov. xiii. 21. And having stood awhile in the way of sinners, they soon become qualified to take "*the seat of the scornful;*" and that being placed against the gate of destruction, they can step no lower, till they step inside: Prov. xix. 29. It is but a short ladder, of three rounds, from happiness to wretchedness—ungodly counsel; the sinner's way; and scorner's chair. Blessed is the man who shuns both their counsel and their way; and the surest method to avoid both is, to shun their company; for if we walk with them, there is danger of listening to them. He who walks not in the counsel of the ungodly, is not very likely to be found standing in the way of sinners; for while he refuses to lend an ear to their ungodly counsel, he will certainly not do as sinners do; and by keeping out of the sinner's way; he will be kept out of the scorner's seat. Such an one is blessed while living; blessed when dying; and shall be blessed forever. It is not very difficult to tell what will be the end of a man, when we can see the way in which he walks.

“Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you.” 2 Cor. vi. 17, 18.

WALK according to God’s direction, and you will always be sure of God’s protection. Do all that God commands; avoid all that he forbids; and fear not what man can do. Sin is so very infectious, that to mix with sinners is dangerous: Eccl. ix. 18. And, therefore, if you would not be infected by them, “*Come out from among them;*” avoid their company as you would the plague; have no communion with them, but keep at a distance from them: Isa. lii. 11. Never make sinners, who delight in their sins, your companions; for you will be more likely to become polluted by them, than they will to be benefitted by you; therefore, “*be ye separate:*” Prov. xiii. 20, 21. Christ loved sinners, but he was separate from them; he neither did as they did, nor said as they said. Sin is such a filthy thing, that none can have anything to do with it without being defiled. “*Touch not the unclean thing,*” under any consideration whatever. Satan knows how to paint and gild sin over, in such a manner as to make it appear like virtue; but still it is unclean. Pride, he calls neatness; covetousness, frugality; drunkenness, good-fellowship; rioting, liberality; gambling, pastime; and wantonness, a trick of youth. “*Touch not the unclean thing;*” the gilding of pills does not alter the nature of them. Keep no company where Christ is not welcome. A Christian should not associate with those who would consider it an outrage on society to introduce the subject of religion; and whose conversation is such as becometh not the Gospel of Christ: 1 Cor. xv. 33. If you would not be corrupted by them, “*come out from among them;*” lest you should become one of them. A man standing in the sun’s rays, soon gets his skin tanned, imperceptibly. Was there no other reason, why we should separate ourselves from the ungodly, this should be sufficient, “*Thus saith the Lord:*” Jer. vii. 23. “*And I will receive you;*” let who will cast you off, the Lord will take you up: Ps. xxvii. 10. “*And I will be a Father unto you;*” yea, and a good Father too. No matter who turns you out, if God takes you in. To keep your shoes clean, keep out of the mud.

CHAPTER II.

PROMISES TO DUTIES OF THE SECOND TABLE.

TO OBEDIENCE TO PARENTS.

“My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.” Prov. i. 8, 9.

CHILDREN, do consider the relation you sustain to your PARENTS! recollect that you are a part of themselves; they consider you as such; yea, and a very tender part too; and in proof of which, they have often exposed themselves in order to protect you. You are under innumerable obligations to love and obey them; for, by night and by day, you have ever been the objects of their tenderest care.

“*Hear the instruction of thy father;*” hear it, and regard it; attend to it, and be grateful for it; for you may always depend upon it, as being designed to keep you from evil and do you good. “*And forsake not the law of thy mother;*” respect and obey her; and let all your actions spring from love to her. There are many good women in the world, but remember, you have but *one* MOTHER! No one ever did, nor ever can, love you with a *mother’s* love; neither can it be felt by any but a *mother*. Forsake not her law who has been more to you than all the world beside. Let your *father* and *mother* know that their love to you has not been all lost upon you; and this you must do, by evincing your love to them. Let them see that you prefer their company to all others; that you desire their good opinions, whatever others may think of you; and strive in all things to please them. Consult them, and make them your counsellors on all occasions; and however they may differ from your opinion, confide in their wisdom.

“Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth.” Eph. vi. 2, 3.

OBEDIENCE belongs to all children, let their age, sex, or condition, be what they may; and they are in duty bound to obey both parents; the mother as well as the father; indeed she is first named: Lev. xix. 3. We have in this passage plainly expressed,

First, The duties of children to parents; “*Honor thy father and mother:*” including, 1st. Obedience to all their lawful commands. Whatever may be the defects, or circumstances of your parents, common gratitude, nature, reason, and the word of God, all say you ought to love and obey them: Col. iii. 20. Come, when they call you; go, where they send you; and abstain from what they forbid you. 2d. Submission to their instructions, rebukes, and corrections: Prov. i. 8, 9. There can be no *honor* without submission. 3d. Disposing of themselves according to their advice, consent, and instructions; and being careful never to waste their property: Prov. vi. 20, 21. Honor them in heart, speech, and behavior. 4th. Endeavoring in all things to be their comfort through life: Prov. xxiii. 22. Actions will honor them more than words. 5th. By outward acts evincing an inward esteem for them, in preference to all others.

Secondly. The reason annexed; which is, First, a promise; “*that it may be well with thee.*” 1st. It is a promise of *well-doing*. Obey them in all things which are not forbidden in the word of God; and always let your words correspond with the reverence you feel for them in your hearts. In honoring your parents, you honor the Lord’s commandment: Eph. vi. 1. And, 2d. Those who obey the command, may expect a fulfilment of the promise; as is evident from Joseph; Gen. xlvii. 12; and Ruth, chap. i. 16, 17; and Jesus: Luke ii. 51. Secondly. A threatening implied; as is evident, 1st. From precept. See Deut. xxi. 18—21; and xxvii. 16. And, 2d. From example. Ham was cursed of his father, for dishonoring him; Gen. ix. 25; and the sons of Eli were cut off for their disobedience: 1 Sam. ii. 25. “*This is the first commandment,*” of the second table.

"A wise servant shall have rule over a son that causeth shame." Prov. xvii. 2.

SERVANTS, you are here encouraged to be faithful, diligent, and constant, in your employments, though they may be mean and laborious. Do not think, that because you are poor you cannot thrive, or be preferred; for a man might be born in a valley, and afterwards live on a hill. "*A wise servant,*" who manages well, and is faithful in what has been entrusted to his care, shall, not only have equal rule, but "*rule over a son that causeth shame*" by his foolishness and imprudence. Be thankful with, and faithfully improve what you have; and you will be intrusted with more: Prov. xxvii. 18. And, admitting that his master should not feel sufficient interest in him to give him a son's estate, as is sometimes the case, yet, that soul that is without grace, is far poorer than that servant whose pockets are without money. While you endeavor to discharge faithfully every duty you owe to others, forget not those you owe to yourself; for it will never answer any valuable purpose to build a good house on a bad foundation. Whatever may be your lawful business, make religion your main-business; and that will enable you to perform, cheerfully and faithfully, your daily business. Respect your employers; fear to offend them; be as conscientious in the discharge of every duty when they are absent, as when they are present; do all with cheerfulness and good-will; and that will make duty a delight, and please those whom you serve. Always show a good-will toward every member of the family you are in; and rather suffer wrong, than do wrong. Your employers may have the command of your bodies and services, but not of your consciences. Have one eye on your employer, and the other on Christ: Eph. vi. 5—8. You may be exposed to many temptations, but yield to none of them. Be sober in every respect. Be *chaste*; remembering that your *character* is your *all*; let no enemy rob you of this your passport through life; lest you become blighted, abandoned, and forlorn. Be frugal on all occasions; both with your own, and that with which you are intrusted. Faithfully discharge every duty: and if you would be obliged yourself, study to oblige others.

"Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God." Col. iii. 22.

A GOOD servant is more honorable than a bad master. Christ's free men may be servants *to*, but not *of* men: John viii. 32, 36. "*Servants, obey in all things,*" that God has not forbidden, "*your masters according to the flesh.*" Do, love, and live, your duty; but should you be commanded to violate one of God's commands, it will be your duty, mildly, but firmly, to refuse to obey them. A righteous servant is of greater value, in the Lord's account, than a wicked master: Prov. xxii. 1—4. Serve in all things lawfully, but in nothing sinfully: Acts. v. 29. "*Not with eye-service,*" as those who are very diligent in their master's presence, but very negligent in his absence; "*as men-pleasers;*" who, if they can but *please* their masters, care nothing about profiting them, nor *displeasing* God. Be faithful in the discharge of every duty, at all times, but especially in the absence of your employer; for you will thereby secure his confidence, and a good conscience." "*In singleness of heart,*" in honesty of intention, "*fearing God.*"

That servant who fears God, will always act faithfully toward his master; because he knows the eye of God is constantly upon him: Neh. v. 15. There is no situation in which you can be placed, that will excuse neglect of God; fear him, and you need fear nothing else; for nothing can harm you but *sin*; and the fear of offending Him will keep you from sinning. Set the Lord always before you; make religion your chief concern; and while your hands are engaged below, let your heart be engaged above: Luke x. 42. Endeavor, by an affable, gentle, and obliging deportment, to gain the esteem and confidence of every one in the family whom you may serve; and let no opportunity slip of making yourself more and more acquainted with the word of God. Servants who fear God, will do all things to his glory; and suffer no wages to tempt them to go to, or continue in, any situation where the Lord's day is taken from them. In the busiest of times, always find time to pray; and God will find an opportunity to bless you: Col. iii. 24.

"Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord." Jer. i. 7, 8.

IF, like Paul, you are constrained to say, "Wo is unto me, if I preach not the Gospel!" and, from a sense of your insufficiency, cry out with Jeremiah, "I am a child!" you will not be offended at any one offering to instruct you; admitting *he* be a child, both in years and experience. ELI listened attentively to a message delivered by the child Samuel. MOSES made many excuses, but God was not pleased with them; and JEREMIAH made many modest objections, but God removed them, and graciously encouraged him.

"*Thou shalt go to all that I shall send thee,*" is the LORD'S declaration to the one whom He commissions. If you are fully convinced of its being your duty to bear the tidings of salvation to a lost and ruined world, you have great cause to be humble; and may well exclaim, "Who is sufficient for these things?" 2 Cor. ii. 16. But be not discouraged; though humbly, go cheerfully wheresoever, and to whomsoever, God shall send you; and remember, that you have no choice in this matter, neither as it regards where you are to go, nor what you are to say: Ezek. xxxiii. 7. He who gave you your mission, will also give your message; so that you need never be at a loss what to say. "*And whatsoever I command thee, thou shalt speak.*" Whether men receive your message, or are offended at it, is not your business; for what God says, that you must say, without adding to, or taking from it: Acts xx. 26, 27. And though you may, yea, will, have many to oppose you, who do not love the truth, "*Be not afraid of their faces,*" though they may appear big, bold, and daring, and would look you out of countenance. "*For I am with thee to deliver thee, saith the LORD.*" Declaring the TRUTH faithfully, may bring you into trouble; but the God of truth will bring you out of trouble. By preaching what the Lord commands, you may offend some of your pretended friends; and cause enemies to rise up against you; but that should give you but little concern; "*for I am with thee,*" saith HE, whose message you deliver. Deliver it faithfully; and live what you preach; for the world will watch you.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee." 1 Tim. iv. 16.

MEN of learning and character have confirmed the impression, that the office of the ministry, which was formerly a SACRIFICE, is now become a TRADE. "*Take heed to thyself;*" and what thou teachest to others, be careful to practise thyself. Give attendance to reading and meditation; neglect not the gift that is in thee; and never suffer that plant to wither for the want of proper care: ver. 13, 14. It is a painful calling thou art engaged in; but be not slothful in it; spare no pains; think no trial too great, nor any cross too heavy, in order to become a good workman at thy business: 2 Tim. ii. 15. Be not afraid of wearing out; for that would be far better than rusting out: 2 Tim. iv. 2. And whilst thou preachest against worldly-mindedness, "take heed unto thyself:" 1 Pet. v. 2. Be not encumbered with anything belonging to this world, that you can possibly do without; but let the salvation of precious souls be your chief concern: 1 Tim. vi. 11. "*Take heed to thyself;*" and convince the people, that it is for *them*, and not for theirs, that thou art laboring: Isa. lxii. 1. "*And to the doctrine:*" See to it that what you preach is pure, and uncorrupted as it came from God; without being adulterated with the inventions of men: Matt. xxviii. 20. And having received the true doctrine, or truths of the Gospel, "*continue in them;*" for they have God in Christ as their Author—Matter—and End: 1 Tim. vi. 1—5. "*For in doing this,*" according to that ability which God hath given thee, "*thou shalt save thyself*" from all the baneful consequences of handling the word of God deceitfully; "*and them that hear thee*" from that condemnation that rests upon all unbelievers. John iii. 18, 36. The work thou art engaged in is a saving work; and by taking heed to thyself—knowing the truth thyself—and faithfully, and plainly preaching and living the truth thyself, "them that hear thee" will be led to live and obey the truth: and be saved through believing, from that guilt consequent upon unbelief: John iv. 36. The truth must be heard before it can be believed.

"Thou shalt stand before me; and if thou take the precious from the vile, thou shalt be as my mouth; let them return unto thee; but return not thou unto them." Jer. xv. 19.

A FAITHFUL minister is Christ's ambassador: 2 Cor. v. 20. Ministers are watchmen; and so long as the souls over whom they watch are in danger, they will have to be wakeful, watchful, and laborious: Ezek. xxxiii. 7. "*Thou shalt stand before me,*" to receive my message at my mouth; and see to it that thou keep not silence; nor think of sitting at ease upon the walls of Zion: Isa. lxii. 6. And it is at a minister's peril, to diminish a word of all that God commands: Jer. xxvi. 2. There are three things in which God requires all his ministers to be faithful.

1st. "*If thou take the precious from the vile,*" as the husbandman does the wheat from the chaff; bearing in mind that every grain of wheat is enveloped in a coat of chaff: Matt. iii. 12. Take the precious blood of Christ from the impure acts of man; and never suffer them to be mixed in the price of redemption: 1 Pet. i. 18, 19. Draw the line between the precious sons of Zion, whatever might be their outward condition, and vile professors: Lam. iv. 2. Distinguish between precious faith and vile hypocrisy: 2 Pet. i. 1. Suffer not the precious work of the Lord to be mingled with the vile traditions of men: 1 Sam. iii. 1; Matt. xv. 9. If thou dost thus prove thyself to be a workman,

2d. "*Thou shalt be as my mouth.*" As though he had said, if thou stand upon thy post as a servant; deliver my message faithfully; do all in thy power to dissuade, alarm, or persuade them to return unto me; all thou hast said shall be made good, just the same as if by *my* own mouth I had spoken it:" Isa. xlv. 26. And,

3d. Stand fast, "*Let them return unto thee;*" they must bring their hearts and lives to my words; "*but return thou not unto them;*" for my law must not be brought down to them; therefore, think not to make the matter easier by a compliance to their wishes. Closely adhere to the instructions God gives, and never vary in the least to accommodate any one. When you preach the TRUTH, preach it in such a manner as to convince your hearers.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 4.

SATAN has *his* ministers; and they generally contrive to make themselves look like the ministers of Christ: 2 Cor. xi. 15. Such ministers are as zealous in promoting error, as the true servants of Christ are in promoting truth. In the general, they are influenced to preach by the love of money, power, or applause; but their end is according to their works: 1 Tim. vi. 10. But a faithful minister is constrained by the love of Christ, to preach the Gospel of Christ: 2 Cor. v. 14, 15. Christ is God's Shepherd: Zech. xiii. 7. "*And when the chief Shepherd,*" who owns all the sheep; John iii. 35; supplies all their needs; John x. 15, 16; has the management of the whole flock; Heb. xiii. 20; who redeemed them with his own blood; 1 Pet. i. 18, 19; who withholds no good thing from them; John vi. 50, 51; and who is the Shepherd and Bishop of souls; 1 Pet. ii. 25; when he "*shall appear,*" you shall not be forgotten. When JESUS CHRIST, the Owner, Ruler, Protector, Lover, and Shepherd of his sheep, "*shall appear,*" to reckon with all his under-shepherds, he will not be unmindful of your services and labors of love; for then, "*ye shall receive a crown of life.*" That is the reward promised to all who love his appearing: 2 Tim. iv. 8.

You may, from the many discouragements you will have to contend with, and a sense of your own weakness, be ready to conclude, after laboring hard and long, that your labors have been all lost; Isa. xlix. 4; and that you will speak no more in the name and cause of Christ; Jer. xx. 9; but let nothing discourage you in, nor allure you from, the path of duty: Acts xx. 24. Your reward is with the LORD, whose servant you are; and after your work is faithfully done, "*ye shall receive a crown of glory;*" an ever-flourishing, incorruptible, never-fading crown: 1 Pet. i. 4. Your time of sorrow cannot last long; but your "*crown of glory*" will wear forever: Dan. xii. 3. Pay great attention, not only to the *matter*, but also to the MANNER of your preaching: in narration, be distinct; in reasoning, slow; in persuasion, strong. Abandon every vitiated habit.

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. xx. 20.

FAITH in God is better than sword in hand. Faith has subdued armies; Heb. xi. 33, 34; and assuredly will overcome the world. "*Believe in the Lord your God,*" and you will need neither bow, spear, shield, nor sword; for the God of Israel will fight for the Israel of God: Josh. xxiii. 10. While you firmly rely on "the Lord your God," it matters not who, or what, comes out against you: Deut. xxviii. 7. To believe in the Lord, is to trust in, and repose our minds upon, his grace and love to us in Jesus Christ; to receive him just as he has revealed himself to us; to "believe his prophets," who testify of his love to us in his Son, and of peace and joy in the Holy Ghost. It is not said that you are to believe all who call themselves his prophets, without once questioning their authority, or the truth of what they say; or taking the trouble to examine the doctrines they teach: 1 John iv. 1. But, on the contrary, when they come in the name of God, examine all they say by the word of God: Acts xvii. 11. Faith comes by hearing; it is, therefore, your duty and privilege to attend on the ministry of the word: Rom. x. 17. The Lord commands us,

First, To believe in Him: He is set forth as the object of our faith. Believe in him as your God and Father; considering the fulness, freeness, and suitability of his promises; rest all your concerns in his hands, just as little children confide in their parents: Ps. ciii. 13, 14. And "*believe his prophets,*" or his ministers who preach the truths spoken by the prophets; for all who are sent of God, preach that Saviour who was spoken of by all the prophets of God: Luke i. 68—70.

Secondly, Encourage our faith by a brace of promises, 1st. "*So shall ye be established:*" you shall be firmly fixed and settled in your mind; and no longer, as one lame, go halting between two opinions; or tossed about by every wind that blows: Heb. xiii. 9. And, 2d. "*So shall ye prosper:*" you shall increase in knowledge of divine things; your faith in the promises shall grow stronger; your evidence of acceptance with God, become clearer; and your acquaintance with him, greater.

"He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." Matt. x. 41.

THE best of men often meet with the worst of treatment. Our gracious Lord, when sending his disciples forth to preach the blessed Gospel, well knew that many would not only be ungrateful enough to reject his gracious message, but also ill use his ministers: John xvi. 2. Notwithstanding, for their encouragement, he gives them to understand that some would receive their message, and them too; that their labors should not be in vain; and whatever was done unto them he should consider as done to himself: Matt. x. 40.

"*He that receiveth a prophet,*" not because he is respectable, learned, or witty; or because he has done him some act of kindness, or is likely so to do; but "*in the name of a prophet;*" because he is a disciple of Christ's, and as such bears the image of Christ; "*shall receive a prophet's reward:*" Heb. vi. 10. Should he be weak, he must be received; and what he says in the name of the Lord, must be listened to with as great attention as though he was strong and eloquent. Should he be called an "*impostor,*" you are not to look upon him as such, until you have proved him to be one; but "*receive him in the name of a prophet;*" and should it afterwards prove that you were deceived, God will not suffer your well-meant labor of love to be forgotten: you shall have, not an impostor's, but a "*prophet's reward;*" though it be proved in the end that he was not a prophet. And if he be a prophet, whom you have received in that name, you shall have his prayers, and God's blessing: Gen. xx. 7. Be careful that you slight not one of God's ministers; for by slighting one of them, you slight Him that sent him.

Consider the blessedness of receiving a prophet, or minister, sent by Christ; that is, not only welcome his person, but attend to his message; you shall have a "*prophet's reward.*" What more can you desire? A prophet has a present reward in obeying his Lord's commands: Ps. cxix. 165. He has claim to all the promises of God in Christ; 2 Cor. i. 20; and an assurance of a crown of life: 2 Tim. iv. 6—8. You may think wrong; but be sure you *act* right. To know a prophet, you must try his spirit: 1 John iv. 1, 2.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. cxxxiii. 1.

ABRAHAM and Lot separated to prevent strife; and that caused a great deal of trouble in the end: Gen. xiii. 9; xiv. 12—16. "*Behold!*" Look! Do consider, "*how good it is*" for us; how agreeable unto us; and how comfortable it will make us! how very good—how inconceivably and inexpressibly good! and "*how pleasant it is!*" how delightful! how agreeable to us, and pleasing to God! "*for brethren to dwell together in unity!*" The more we live in unity with our brethren, the happier we shall be in ourselves; and the greater benefit shall we derive as a church or society. The objects of God's love should ever be the objects of our love: 1 John v. 1. God's peculiar love *to* us should produce a peculiar love *in* us: 1 John iii. 16. What a contrast, "brethren dwelling together in unity," presents with those that cannot live together for enmity! "How unnatural "*it is*" for BRETHREN to be snapping and snarling, debating and contending, quarrelling and brawling, envying and backbiting, reproaching and deriding, tearing and devouring, one another! Gal. v. 15. It is natural for a wolf to kill a *lamb*; but very *unnatural* for lambs to kill, or even wound each other. If there is happiness to be enjoyed on earth, it certainly is among "*brethren who dwell together in unity.*" Union ever tends to augment the happiness of its possessor—to recommend divine truth to all around—to extend the kingdom of the Redeemer upon earth—and to give strength and stability to the Christian course: 2 Cor. xiii. 11. For, "Behold! how good and how pleasant it is!" How precious are their joys; and how pleasantly their days, weeks, months, and years glide away, while dwelling together in unity! 'They dwell together in paradise below, till removed to paradise above.

There are some things to be avoided, and others to be performed, in order to promote Christian union. 1st. A spirit of evil surmising; uncharitable thoughts; evil-speaking; detraction; and a reservedness of disposition, must be studiously avoided: Eph. iv. 22—26. And, 2d. A regular dependance upon God, and a uniformity of conduct, must be daily attended to.

"By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 35.

NATURE says, love thyself; but Grace and Christ say, "Love one another." LOVE is so essential a part of religion, that there is no possibility of being a Christian without it: 1 John iii. 10. "*By this*"—the livery which all Christ's servants wear, and which distinguishes them from the men of the world, who love none but themselves—says the blessed Redeemer, "*shall all men know that ye are my disciples.*" By this plain, but honorable badge, any one may know for himself, whether he is a disciple of Christ; for *this* is the Christian's low-water mark: 1 John iii. 14. "*By this,*" when clouds and darkness are around him, and doubts and fears are within him, and when every other mark appears to have been removed, he knows that he is passed from death unto life. But this knowledge is not confined to themselves, nor a few of their intimate friends; for the Saviour declares, "By this shall *all men know* that ye are *my disciples.*" They shall not conjecture, or guess, or think, that you look like Christians; their doubts will be removed, and they shall know of a truth that *ye are* his disciples, "*if ye have love one to another.*" It is worthy of remark, our Lord does not say, if ye possess love—make a show of love—or talk about love—but if ye HAVE LOVE one to another: 1 John iv. 19—21. Where real love is absent, true faith is never present: Gal. v. 6. Those who are destitute of love are ignorant of its true value. Love enables us to be patient under trouble; slow to anger; to forgive injuries; to be kind to our enemies; to deny ourselves; to do good to our neighbors; to mourn over the faults and afflictions of others; to kindly bear with the infirmities of all; and makes the present life like a little heaven among ourselves; while it strongly recommends us to the esteem of others: 1 Cor. xiii. 1—8.

All who are the "children of God by faith," maintaining the same common principles, influenced by the same motives, sharing in the same enjoyments, and bearing the same Father's image, are the subjects of a mutual and tender affection for each other; and which expresses itself by every possible act of kindness. It is natural for disciples to imitate their master.

"To the counsellors of peace is joy." Prov. xii. 20.

NOTHING can be more contrary to the gospel of peace, than strife and contention; which not only bring confusion, but every other evil work: Prov. xvii. 14. Those who have become reconciled to God will use every lawful mean to be at peace with men: Rom. xii. 18. If we have lost peace, it is our duty to seek after, and pursue it, till we obtain it: Heb. xii. 14. Every real Christian is a subject of the Prince of peace: Isa. ix. 6. He is, therefore, for peace; he loves peace; he pursues and strives for peace; he would fain live peaceably with all men; and pick up a quarrel with no man: Ps. cxx. 7. He is more desirous to obtain peace than wealth; hence it is, that he has an abundance of peace: Ps. xxxvii. 11.

"*To the counsellors of peace,*" who study and deliberate on making peace; who devise ways and means how to bring about and restore peace; who direct, advise, and admonish others to be at *peace*; who labor for peace as a faithful and able counsellor does for his client; to all such counsellors the Lord has promised a handsome fee; which "*is joy.*" The counsellors of peace may differ upon some points from those of the law; inasmuch as it is the business of those of peace to make up breaches; heal wounds; sew up rents; mend gaps; dress old hurts; allay tumults; quell riots; and plead causes; without being hired. But, admitting they have the most work, they have the best fee; and it is the most certain; for the counsellor of law often loses his fee; but "*to the counsellors of peace is joy.*" They get their fee while doing their work; and enjoy the full benefit of it after their work is done, in the enjoyment of that peaceful blessedness which none but peace-makers know: 1 Pet. iii. 10.

It is the happiness of all the faithful disciples of Jesus, that although they cannot always make peace, they may always find peace; and though they cannot find it on earth, they may obtain it from heaven: John xvi. 33. How great is the *joy* of all peace-makers! it is a peculiar joy; enjoyed only by those who are at peace with the Prince of peace; they desire that others should partake of the same joy; and hence they delight in being "*counsellors of peace.*" Follow after peace.

"Blessed are the peace-makers: for they shall be called the children of God." Matt. v. 9.

GRACE in the heart is seen in the life; and a pure heart will be accompanied by a pure life, and love of peace: James iii. 11—13. "Blessed are the peace-makers." As war divides nations, towns, families and individuals, so peace restores them to unity, and makes their object and interest one. A peace-maker is one who loves peace; desires it and seeks after it; he never fans the sparks of strife; as he feels his own interest promoted whenever he can succeed in promoting that of others: 1 Pet. iii. 10. The "*peace-maker*" uses all his influence to reconcile contending parties; and though it sometimes proves a thankless office, and he gets himself ill-used, he still pursues his course; because he knows it to be a good office; and he finds himself blessed in his work: Ps. cxx. 7. Those who possess so much of the spirit of the Gospel of peace are already blessed; and carry a continual blessedness in their own bosoms: Prov. xii. 20. "*They shall be called the children of God.*" Yea, and they shall, not only be so called, for God will give them the evidence within that they are such: Rom. viii. 16, 17. The Father is a God of peace; Rom. xv. 33; the Son is the Prince of peace; Isa. ix. 6; and the Holy Ghost is the Spirit of peace: Gal. v. 22. God loves peace; and is so well pleased with *peace-makers*, he declares "*they shall be called the children of God;*" and seeing he never miscalls anything, as children, they shall be entitled to all his children's privileges. They shall have his direction in difficulties; James i. 5; His support under trials; Ps. lv. 22; His protection in dangers; Ps. xxxiv. 7; His aid in sickness; Ps. xli. 3; His presence in death; Ps. xxiii. 4; and a seat by His side after death; Rev. iii. 21. The man who has peace with God, should strive to make peace with man; and whoever has peace within, should labor for peace without. Seeing God has done so much to procure peace for us, the least we can do is to make peace with each other. Let no one call himself a follower of Jesus, who is not a lover of peace; for He is our peace; our Peace-maker; our Peace-bringer; our Peace-giver; and our Peace-supporter: Eph. ii. 14.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." Ps. xli. 1.

SOME who have many goods, do no good with their goods; and hence, while surrounded with wealth, they are wretched and miserable: Rev. iii. 17. But those who are rich in pocket and poor in spirit, are doubly blessed; and their poverty in spirit is sure to dispose them to consider the poor. Observe,

1st. "*Blessed is he that considereth the poor;*" that thinks of them; remembers them; and calls to mind their poverty and afflictions; that pities, and resolves, after deliberation, to grant them speedy relief. "*Blessed is he,*" even while considering in what way he can do them the most good: Prov. xiv. 21. The poor widow, whose agonized heart he makes glad, *blesses* him; the ORPHAN, whose tears he dries up by supplying his pressing wants, *blesses* him; the poor, sick, and afflicted, with all that are distressed, whether in mind, body, or estate, will lift up their eyes to heaven, pour blessings on his head, and kiss the kind hand of their deliverer: Prov. xxii. 9. But the blessings he receives from the poor, whose suffering he softens, are not to be compared with the blessedness he feels in his own bosom: Acts xx. 35. He shall, not only be blessed of man, and blessed in himself, but blessed of God.

2d. "*The Lord will deliver him in time of trouble.*" There is no situation in which man can be placed, in this life, but he will always find troubles peculiar to that situation. But whoever considers the poor shall be remembered by the Lord; and as he had compassion on others in the time of distress, so "*He will deliver him in the time of trouble.*" If we consider not the poor, we are, not only unkind to our fellow-creatures, but ungrateful to God; through whose tender mercies it is, that we can *see* the blind, *hear* the deaf, *talk* of the dumb, *walk* to the lame, and *visit* the sick. Should you be so poor, that you cannot give to the poor, you will be blessed if you do but consider the poor; and when you cannot give a penny you may lend a hand. Whatever you give to, or do for the poor, the Lord takes it as done to himself; and will assuredly pay you again: Prov. xix. 17. The poor ye always have with you: Matt. xxvi. 11.

“To do good and communicate forget not; for with such sacrifices God is well pleased.” Heb. xiii. 16.

No man is what he says, but what he does. Some have charity always in their mouths, but never in their hearts; and such are great talkers, but little doers: Prov. xiv. 23. “*To do good*” is our indispensable duty. God will not be put off with good talking, without good doing; for words are but wind, and will neither feed the hungry nor clothe the naked: James ii. 14—16. The Lord is so concerned for the poor, that he considers himself slighted when the poor are neglected: Deut. xv. 7—11. There are those who are ready to do good when it costs them nothing; and lest you should be tempted to imitate their example, it is added, “*and to communicate forget not*,” 2 Cor. ix. 6, 7. According to the utmost of our ability, we must communicate to the necessities of others; and not think of putting them off with our prayers and good wishes; for either a prayer or a wish, that is not worth a cent, will be of but little service to a poor sufferer: Eccl. xi. 1, 2. If God has given to you but little, he does not expect you to give much; but he does expect you to do all you can for those who are poorer than yourself: Prov. xi. 24. “*Forget not*” to do all you can, and the best you can; and then, depend not upon your good deeds, but upon Christ alone; “*for with such sacrifices God is well pleased.*” And, as a proof of his being well pleased, he will accept your offering, bless your soul, and give you the evidence within that he is well pleased with what you have done: Luke vi. 38.

Nothing exalts the human character more than acts of disinterested benevolence. Our blessed Jesus “went about doing good.” None ever applied to him for aid but were sent away rejoicing. The Saviour persevered in doing good, and was never weary of it. It is our duty, as Christians, to copy after him: Matt. xi. 29. Let us, by soft pity and tender compassion to the wretched, by going about, as far as we have opportunity, to seek the sons and daughters of affliction, and when we find them in their abodes of wretchedness, pity them; and by acts of kindness show that we possess the mind that was in Christ: Phil. ii. 5. Feed the hungry; clothe the naked; comfort the mourner; and instruct the ignorant.

"The Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. xiv. 29.

It is a great mercy to have a portion in the world; but a great misery to have the world for our portion. The Lord has ever been known to be a helper of the helpless; and has a peculiar regard for such as others are too apt to neglect: Ps. xli. 1—3. It appears evident, that the Lord never intended for his ministers to live like ministers of state; for, in the general, he has ever kept them poor. But though this is the case, he will not suffer them to be neglected; for while he makes it an indispensable duty to consider the poor, he adds, "*and the Levite;*" who is kept poor that he might know how to preach to the poor; Luke iv. 18; and also to try the liberality of the rich. The Lord has provided better things for his faithful ministers, than the gaudy, empty things of this vain world; still they must be supported by those among whom they labor: 1 Cor. ix. 1—14.

Ministers ought to live *by* preaching, but they cannot live *on* it; each one, therefore, should be provided for by those who have his labors; "*because he hath no part nor inheritance;*" nor any other means of procuring a support for himself, his time being all taken up in the work of the ministry. That is a very powerful reason why a minister should be provided for by the people to whom he ministers; "*because he hath no part nor inheritance with thee.*" Though Paul labored with his own hands, and ministered to his own necessities, on some occasions; Acts xviii. 3; xx. 34; he has proved that those who preach the gospel, should be supported by the people: 1 Cor. ix. 9—14. His wants were supplied by the brethren of Macedonia; 2 Cor. xi. 9; and when he and his friends left Melita, the people loaded them with such things as they needed: Acts xxviii. 10.

"*And the stranger*" must have kindness shown to him, that he might not think unfavorably of religion, but be won to it. "*And the fatherless and the widow*" must not be neglected, nor suffered to want; but particular care should be taken that they "*eat and be satisfied,*" &c.

"Let him that is taught in the word, communicate to him that teacheth in all good things." Gal. vi. 6.

CHRISTIAN ministers have a high designation—"Servants of the most high God;" Acts xvi. 17; and which imports that their commission is from Him: Mark xvi. 15, 16. The Lord, in his infinite wisdom and goodness, has seen fit to teach man by the ministry of man; and has forbidden those who preach the Gospel, to entangle themselves with the things of the world; 2 Tim. ii. 4; but has made it the duty of those who hear the Gospel, to support them who preach it.

"*Let him that is taught in the word,*" ever bear in mind, that as there are some to be taught, so there must be some to be teachers; and that it is the duty of every one *taught*, to "*communicate to him that teacheth:*" Rom. xv. 27. The ministry of the Gospel is of Divine appointment; and those whom God calls and qualifies, are in duty bound to preach it; while it is equally incumbent on all to hear it: Rom. x. 14—17. Ministers are God's servants; but are neither slaves to, nor lords over the people: 1 Pet. v. 3. Their business is to instruct others "*in the word*" of God; and it is at their peril to preach anything else as a substitute for "*the word*;" 2 Tim. iv. 2; neither are you under obligation to believe anything they preach that cannot be clearly proved by "*the word*:" Acts xvii. 11. Neither is it a minister's business to domineer over your faith; but to explain "*the word*" unto you, as the only rule of faith and practice: 2 Cor. i. 24. Ministers should never cull the Scriptures; but preach the whole of the word: Acts xx. 27. And while he is thus laboring for and teaching you, both reason and Scripture say, you ought to "*communicate to him that teacheth in all good things.*" While he is freely communicating to you in all spiritual things which God has given to him, it is your duty and privilege to, liberally and cheerfully, communicate unto him "*in all good things*" the Lord has given to you: 1 Cor. ix. 11—14. He has no right to expect extravagant and sumptuous things; but "*all good things*" are his due; and he reasonably expects them; both for himself and those whom God may have committed to his care. Any shepherd ought to fare as well as his flock.

"The merciful man doeth good to his own soul." Prov. xi. 17.

MERCY! What a charming sound! it is the cheerer of the heart—the burden of our song—the wonder of Heaven—the envy of hell—the admiration of men—and the distinguished attribute of God!

"*The merciful man*," who keeps mercy constantly within him, is ever ready freely to do all the good he can to the miserable and distressed around him: Prov. iii. 3, 4. When provoked, or wronged, he remembers mercy; and is always ready to forgive injuries rather than resent them; and is ever disposed to manifest undeserved kindness, by pitying, comforting, helping, and delivering all who are distressed: Ps. xviii. 25. He is ever studying and practising good; and in so doing, "*doeth good to his own soul*." He that doeth good with his goods, shall have the blessing of God, which is the greatest good: Prov. xxii. 9. The man who will not scatter his seed, but keeps it shut up in his barn, need never expect a good harvest. But truly blessed is that man who is continually scattering blessings around him, in works of piety, and generosity: Ps. xli. 1—3. He has the blessed satisfaction of knowing, that he has done his duty; and in so doing has contributed to the comfort and happiness of others; and feels that his own soul has been refreshed with spiritual blessings, while comforting others with temporal blessings: Isa. lviii. 10, 11. "The merciful man" will hurt no one; but delights in doing good to all; he lives to do good; and is never better pleased than when he has it in his power to show mercy; and thus "*do good to his own soul*." The law of love is written on his heart; he strives with untiring zeal to hunt out, bind up, and heal, every wound distress has made; and make the soul of every living thing rejoice. He views the race of man as one vast family of brothers, sisters, friends; and if one transgresses the laws of that family, by doing him, or any one else an injury, he is ready to forgive. "The merciful man" counts nothing that he has his own; but, like a faithful steward in a great alms-house, what he has received he freely gives to all that need. And if he has a foe, it rejoices his heart to have it in his power do him good, and extend to him the hand of mercy.

"Blessed are the merciful ; for they shall obtain mercy." Matt. v. 7.

A LITTLE mercy is worth a deal of pity. Self is a near kinsman, but a bad neighbor ; and a man who truly loves himself will never confine his goodness to himself : Luke vi. 38. And he who cares for no one but self, is the greatest enemy to himself.

"*Blessed are the merciful.*" God is so delighted with *mercy*, that he has pronounced the *merciful* already blessed. Blessed ARE those who are ever ready to relieve and forgive others : Deut. xxiv. 12, 13. A man may be too poor to be bountiful ; but he can never be too poor to be merciful ; for where there is not the way, God will accept of the will : 2 Cor. viii. 12. We should bear our own sufferings patiently ; and contribute to the relief of others cheerfully : Job vi. 14. That mercy which we could reasonably desire or expect that others should show to us, were we in their circumstances and they in ours, we should show to them : Matt. vii. 12. Pity without mercy will avail us nothing ; we should, therefore, be merciful to the souls, as well as the bodies of men ; and evince it by instructing the ignorant, warning the careless, comforting the mourner, and reclaiming the wanderer : Isa. lviii. 10, 11. The merciful are, not only blessed *now*, that is, while shewing mercy, but they shall be blessed in future ; for "*they shall obtain mercy*" from men, if ever they need it ; and though they may never need it from the hand of man, all need mercy of God continually ; and they shall obtain it. For we may expect to be dealt with as we deal with others : James ii. 13. They shall obtain sparing mercy ; Matt. vi. 14 ; supporting mercy ; Ps. xli. 2 ; and supplying mercy : Prov. xix. 17. For every act of mercy, "*they shall obtain mercy ;*" but not wages : 2 Tim. i. 16—18.

We profess to be believers in the Gospel ; it is called a *law*, and has all the requisites of a law ; precepts, with rewards and punishments annexed. It prescribes duty, as well as administers comfort ; and Christ is as much a King to *rule*, as he is a Prophet to teach and a Priest to atone for us. We are under his royal law of liberty : James ii. 8. The Lord is a faithful Banker ; and whoever lends to him can never be a loser ; but will always be a great gainer.

“Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.” Prov. xx. 22.

To render evil for evil, is man-like; to render evil for good, is devil-like; but to render good for evil, is God-like. A forgiving disposition must always dwell in the Christian’s bosom.

“*Say not thou, I will recompense evil;*” for that is to act beneath the dignity of a Christian; and it is always better to suffer wrong than to do wrong: 1 Pet. iii. 14, 17. While you are in the world, and have to do with the world, you may expect to be affronted and troubled by the world: John xvi. 33. But a merciful man is ever ready to exercise mercy toward all; and freely forgives every repentant subject. Whatever provocations you may receive, always cherish a disposition to forgive them; and never take vengeance into your own hand; for that belongs to the Lord: Rom. xii. 9. Let others say what they may, or do what they will; but say not THOU, “I will recompense evil.” Never so much as desire it; do not suffer the thought to lodge in your heart, that when a favorable opportunity presents itself you will recompense evil. Never say you will do anything that you cannot do in the name of the Lord Jesus; and ask God’s blessing upon: Col. iii. 17. “*But wait on the Lord*” by faith, and prayer, and a humble resignation to his will; whatever befalls you, or whatever you do, grow not remiss in your attendance upon God: Ps. xxvii. 14. Keep up your spirits: and let not the wrongs you suffer draw your mind from God, who has your cause in his hand; “*and He shall deliver thee.*” Wait on him as your Master; be in constant attendance, ready to obey all his commands; wait on him as your Saviour; for he has engaged to deliver and comfort you: Ps. xxv. 3. Think not, that because you do not recompense one evil, that that will expose you to another; for that will not be the case; the Lord will see to it, that more good shall be recompensed to you, than will counterbalance the evil you might have sustained; yea, “*He shall save THEE;*” come what will of those that injure thee: Isa. xxxv. 4. Injuries are hard to be borne; but resenting them can never remove them; forgive them, and that will cure them. The most effectual mean of destroying our enemies, is love.

"If ye forgive men their trespasses, your heavenly Father will also forgive you." Matt. vi. 14.

OCCASIONS of difference will happen, even among Christ's disciples; and therefore, they must be placable, and ready to forgive; therein resembling God, who, for Christ's sake, hath forgiven them: Eph. iv. 32. The man who cannot relent toward his offending brother, gives a striking proof, that he has never relented towards God. They who are forgiven of God, should forgive even as God forgives; sincerely and heartily, readily and universally, cheerfully and forever. It is an awful thing for any one to pray, as our Lord has taught us, "Forgive us our trespasses, AS WE forgive THEM that trespass against us," unless they in their hearts freely and fully forgive others. In fact, it is to pray that God would *not* forgive *us*; seeing we pray that He would forgive *us*, as, or like, we forgive them whom we do *not* forgive: Matt. vi. 15.

"If ye forgive men their trespasses," the injuries they have done you, the evils they have spoken of you, with every other provocation, so as to bear no malice, meditate no revenge, and upbraid them not, "*your heavenly Father will also forgive you.*" None need ever expect to enjoy a sense of God's forgiving love, while they cherish an unforgiving spirit toward others. Every Christian is under the most sacred obligation to forgive injuries. The obligation arises, 1st. From the consideration of his own liability to offend, and so to need forgiveness: Gal. vi. 1. 2d. The example of God, which ought to be imitated by us: Matt. xviii. 32, 33. And, 3d. That which carries the obligation to its height is, God has commanded it: Mark xi. 25, 26. Can any quarrel with this command as an unreasonable one? Can any trample upon it with impunity? Will any one rather forego the forgiving love of God, than forgive a brother that has injured him? How much more has "your heavenly Father" already forgiven you, than you are called upon to forgive others? Our sins against God are called *debts*, which we have contracted; and if, when we were unable to pay, God so freely forgave our wilful, innumerable, inexcusable debts, surely we ought cheerfully to "forgive men their trespasses."

“Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart.” Ps. xxiv. 3, 4.

OLD Testament saints received inward purity of heart from the same fountain, Jesus, and through the same means as we now do; faith in him: Zech. xiii. 1. Every institution of purification under the law, referred to the Redeemer, the purifier of his people. Observe,

1st. “*Who shall ascend into the hill of the Lord.*” David compares “the hill of the Lord,” on which the TEMPLE stood, with the hills of Bashan, and other high and fruitful hills; and prefers it before them; although it was much smaller, and was not covered with flocks and herds as the other hills were: Ps. lxxviii. 15. But it had the pre-eminence above them; because it was the hill where the Lord was graciously pleased to dwell, and manifest the tokens of his peculiar presence: Ps. cxxxii. 13, 14. It was sometimes called Zion: and was a type of the Gospel-church, which is therefore called mount Zion: Ps. lxxv. 1; Heb. xii. 22. It is much more honorable to be holy in the sight of God, than to be great in the sight of the world. There is no way of ascending the holy hill but through the humble vale. There is no kingdom upon earth comparable to the kingdom of the Redeemer; for there God dwells; and every subject is heir to a kingdom: Luke xii. 32. “Who shall ascend?” Those who descend: Matt. xviii. 4. “Who shall stand in his holy place?”

2d. Here is the answer. “*He that hath clean hands;*” whose hands hold on to no sin, having been washed in the fountain opened for sin and uncleanness; and freed from the pollutions of this world: 1 Tim. ii. 8. Let no one think of standing in His holy place, till he has first washed his hands: Ps. xxvi. 6. But it will not do to have a white hand and a black heart; for we must be *pure* before God, as well as *clean* before men. “Clean hands and a pure heart” must go together. Sinners are the objects of God’s love; but sin is the cursed thing that he hates: Rom. v. 8. In purity and holiness he delights; and without this, no man ever did, or ever shall see the Lord: Heb. xii. 14. This purity of heart, with every other needed blessing, has been purchased for you by Christ Jesus: 1 Cor. i. 30. Be a partaker of no sin, but keep thyself pure: 1 Tim. v. 22.

“Blessed are the pure in heart; for they shall see God.” Matt. v. 8.

HAPPINESS is the legitimate offspring of Holiness. Religion in the head will produce giddiness, unless the heart be washed from wickedness: Jer. iv. 14.

1st. “*Blessed are the pure in heart;*” yea, it is their present blessedness to be children of a holy God; members of the blessed Jesus; subjects of the holy Spirit’s renewing influence; and partakers of a holy faith: Rom. viii. 15—17. Hence, it is natural to every holy, new-born soul, to love holiness, as agreeable to the perfections of God, and conducive to their own happiness: Ps. cxix. 97. How destitute of true blessedness must they be who suppose that holiness tends to produce gloominess! They, and they alone, are truly blessed, whose hearts have been washed from the pollutions of sin; from worldly lusts; from all unchaste desires; and from all filthiness both of flesh and spirit; Mark vii. 21—23; and who possess a heart purified by faith in the Lord Jesus Christ: Gal. v. 6. Nothing short of an application of the blood of Christ, by faith, can make the heart of man clean: 1 John i. 7. And the only way to keep the heart pure, is, to keep it from sin: 2 Cor. vi. 17, 18. The pure in heart are blessed *now*, and shall be blessed hereafter.

2d. “*They shall see God.*” They see him *now* by an eye of faith; and that makes them blessed, even while upon earth: 2 Cor. iv. 7. It is true, they have but a small degree of blessedness while here, when compared with what awaits them, on account of their having so imperfect a view of God; for they can only see him like looking at the sun through a dark, thick glass: 1 Cor. xiii. 12. But if such a faint sight of God makes a heaven upon earth, what a blessed Heaven of heavens must Heaven be, when they shall see him as he is! 1 John iii. 2. A stranger intermeddleth not with the blessedness, the holy joy, and sweet complacency, possessed by “the pure in heart,” in bringing forth the precious fruits of holiness. Every disciple of Jesus is called to the knowledge and enjoyment of this blessedness; it is free for all who will seek after it; and none can be happy without it. Do you possess this blessedness? What, then shall be the determining rule of your conduct? Let your heart be pure, and your life holy and happy.

"In all labor there is profit; but the talk of the lips tendeth only to penury." Prov. xiv. 23.

ALL talk and no work may appear respectable; but will never prove profitable. As it is in matters which belong to the body, so it is with those which concern the soul:—"In all labor," whether of the head or the hand, "*there is profit.*" Observe,

1st. Working without talking is profitable. Industrious people, whatever might be their calling, are generally thriving people; and it is the diligent hand that earns and turns the penny. And there is nothing more natural, than for those who labor to look to their employers for their wages: Deut. xxiv. 14, 15. And all who labor in the Lord, may depend upon it their labors shall not be forgotten: Heb. vi. 10. The most we can do for the Lord is but little; and that little it is our interest to do; for our religion must consist in work as well as talk; or we shall not profit by it. The man who has to commence business with a small capital, must be industrious if he would become rich: Prov. x. 4. They who labor in the Lord are united to him, derive all their strength from him, are employed by him, and should earnestly endeavor to improve the talents they have received of him: Luke xix. 13.

2d. Talking without working "*tendeth only to penury.*" Great talkers are generally little workers; unless talking is their business. Those that love to talk much of their business, who make more noise than work, and waste their time in telling and hearing something new, will soon waste what they have; and learn by sad experience, that "*the talk of the lips tendeth only to penury.*" In the affairs of our souls, it is true, much may be done by talking. Every individual has, at least, one talent, and which he should labor to improve. Let those who have a preaching talent, faithfully improve it; while those who have not that talent, should do all they can to support those who have; and labor themselves in every other possible way to instruct others. Whoever strives earnestly in prayer will find profit in it; and a word spoken in season to encourage others will be profitable. But our religion must not all run off in talking. In improving our talents we improve ourselves and others.

"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. xxv. 23.

OUR Lord designs by this parable to show us, that we are all the servants of God; that he has given to each of us what he pleases; and we are in duty bound to improve what we have received, whether it be one, two, or five talents, and be satisfied with it. The gifts which God bestows, and the opportunities he affords for our usefulness, are called pounds; Luke xix. 13; or talents: Matt. xxv. 15. And though he gives to some, more than he does to others, yet all ought faithfully to improve what they receive. He who improved his *two* talents met with the same kind and honorable approval, "*Well done,*" as the one who had improved his *five*. Each was declared to be a "*good and faithful servant.*" A humble believer may be ready to ask, How can I be good, when I have no good thing belonging to me? Rom. vii. 18; or how can I be a faithful servant, who have proved so *unfaithful* in everything? and what is it that I have done well? Notwithstanding, the Saviour will say to those who have done good with their goods, "*Thou hast been faithful over a few things*" which I have entrusted thee with; and though they were but few, now "*I will make thee ruler over many things:*" Matt. xxiv. 46, 47. And since it is impossible for all thy Lord's joy to enter thee, "*enter thou into the joy of thy Lord:*" Rev. i. 5, 6.

Have you no talent to improve? not one? Have you no work to do? Be assured of it, we have all constant works that demand our close and serious attention. 1st. Works of piety: such as praying and praising; reading and hearing the word of God; with all other public, private, and social means of grace. 2d. Works of mercy. We are to instruct the ignorant, admonish the profane, visit the sick, relieve the needy, comfort the distressed, pray for our enemies, do good unto all men, and bless them that curse us. 3d. Works of self-denial. To deny ourselves whatever is sinful, to put off the old man, to mortify the deeds of the body, to crucify the flesh with its affections and lusts, must be our constant employment. We must in all things *do well*, to meet with a "*Well-done.*"

"Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long. For surely there is an end; and thine expectation shall not be cut off." Prov. xxiii. 17, 18.

ENVY is one of the devil's brats, and never should be nursed by any child of God. The joy of envy is another's wo; and the man of envy is never half so blest as when he sees a brother fall from wealth to want; from peace to strife; from honor to reproach; from mirth to tears; or when virtue makes a slip: Prov. xiv. 30.

1st. "*Let not thine heart envy sinners*" who take pleasure in their sins; but rather pity them. For what good things they now have, and for which they barter their all, will shortly be taken from them, and they will find they have made a sad bargain: Matt. xvi. 26. Do not "envy sinners" their prosperity, for that is their only portion; Ps. xvii. 14; and that which they grow fat on now will poison them in the end: Prov. i. 32.

2d. "*But be thou in the fear of the Lord all the day long.*" Make it your *daily* business to "fear the Lord;" and while you are thus every day employed, you will have neither time nor disposition to "envy sinners." While blest with a sense of His love, you can have nothing to wish or to fear; but will be thankful for what you have, and willing to want what He is not willing to give; and though you may have a light pocket, that will not keep you from a merry heart: Prov. xv. 15, 16.

3d. "*For surely there is an end;*" and things will not continue long as they now are. "There is an end" to the prosperity of the wicked; Ps. lxxiii. 18, 19; an end to all their pursuits, profits, pleasures, and enjoyments: 1 Cor. vii. 31. "There is an end" also to the labors, trials, buffetings, afflictions, and spiritual fightings, of them that "fear the Lord:" 2 Cor. iv. 17. Our life will have an end: Gen. iii. 19. Whatever our present condition might be, we cannot continue in it long. "For surely there is an end; and thine expectation shall not be cut off:" Jer. xxix. 11. Whatever God has promised you, shall not only be done, but wonderfully outdone: Rom. xv. 4. Consider the *end*; make use of the *means*; and press on to the end: Phil. iii. 1, 14. Contentment with godliness is great gain.

"Godliness with contentment is great gain." 1 Tim. vi. 6.

SOMETIMES the term, "godliness," more immediately refers to that particular part of religion which concerns our duty to God; but here, we regard it as including the whole of genuine religion; consisting of doctrines, duties, and privileges. They who make Christianity a trade, will never find themselves to be gainers by it in the end; but all who closely attend to it as a calling, will find it a most beneficial one. Many who are strangers to godliness, hope to make a gain of it; but all who are acquainted with it, know from experience that "*Godliness with contentment is great gain:*" Ps. xxxvii. 16. Godliness and contentment are constant companions; for true contentment grows out of real godliness; and that is the Christian's wealth while in this world: Prov. xvi. 16. It is the wisdom of God to give to men not all alike, but what seemeth him good; and it is the wisdom of man to be content with what he receives; and it is "godliness," which itself is gain, that makes a man content in every situation: Phil. iv. 11.

A holy man has a heart happy in itself; bliss in his bosom; counts enough, wealth; envies none their lot; his wishes are few, and easy to be obtained; his power bounds his will; care he has none; doing well is his treasure; grace is his health; and changes in Providence make no change in him; for though he stays in the world, he lives far above it: Ps. lxxiii. 25. The only true way to gain, is to become a Christian; and the Christian's gain is godliness; which far exceeds all worldly gain; and godliness being accompanied with contentment makes it "great gain:" Phil. iii. 7, 8. Past things can never be recalled, and future things are in the hand of God; let us, therefore, be content with the things we have: Heb. xiii. 5. Consider, 1st. What good things of this life you have. Be they little or much, do you deserve them? Lam. iii. 22. Consider, 2d. What spiritual blessings you have. You have the unchanging love of God fixed upon you: Jer. xxxi. 3. You have the life, death, and intercession of the Son of God, for your righteousness, sanctification, and redemption: 1 Cor. i. 30. You have the Holy Spirit of God, for your Guide, Comforter, &c.: John xiv. 16, 26.

CHAPTER III.

PROMISES TO DUTIES BELONGING TO BOTH TABLES.

TO THE MEEK.

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Isa. xxix. 19.

HE is the greatest conqueror who has subdued himself. And the man who gets and keeps the victory over himself is by far a greater victor than was Alexander; in as much as he quells an insurrection at home, which is more glorious than to resist an invasion from abroad: Prov. xvi. 32.

"*The meek*," the humble, lowly, and contrite in heart, who tremble at God's word and make it the rule of their life, are the happiest, and most honorable people in the world: Isa. lvii. 15. They have joy, to which the world are entire strangers: John xiv. 22, 23. The poor in spirit will never be injured by poverty in pocket; for when affliction comes, they will always be able to accommodate themselves to it: Job ii. 10. The meek can find "*joy in the Lord*," when there is none to be found in the world; and as they are enabled to rejoice in all their tribulations, when deliverance comes they "*increase in joy*." The best joy the world can give, is fading; but a believer's joy in the Lord is increasing: Prov. iv. 18. The followers of the meek and lowly Jesus, are, in general, "*the poor among men*;" but their poverty shall not deprive them of that joy which is to be had in the Lord; Heb. vi. 17, 18; for it is promised to the patient; Rom. v. 3; the humble; Ps. lxix. 32; and all such as suffer the will of God: 1 Pet. v. 10. Meekness cannot fail to increase our happiness.

"The ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii. 4.

FINE feathers make fine birds; but fine clothes can never adorn a naked soul: Rev. iii. 17. Sin stripped the soul stark naked; consequently it needs covering as much, yea, more than the body; although many, while they spare no pains to decorate the poor, perishing body, remain careless and unconcerned about their precious souls! The silly sheep, and poor silk-worm, may furnish our bodies with clothing; but nothing less than the righteousness of Christ can clothe the soul: 1 Cor. i. 30; Phil. iii. 9.

The soul's best ornaments are the graces of the Spirit of God; and amongst others, that of "*a meek and quiet spirit.*" Humility, Piety, and Prudence, are "*ornaments*" that never wax old, or grow out of fashion, like other ornaments; and though many weak minds think lightly of them, they are "*in the sight of God,*" who estimates things according to their true value, "*of great price:*" Ps. cxlix. 4. Men may despise such ornaments, but that in no way lessens their value; neither does it make them to look any the worse on those who wear them: Ps. xxxvii. 11. Beauty is but skin-deep, and soon marred. But if you would wish to appear truly beautiful, see to it that you have the hidden man of the heart adorned, which can never fail to attract the eye of God: Ps. xxv. 9. And the heart being rightly clothed, will teach you how to dress the body; and to bear up under all its sufferings: Prov. xix. 11.

By faith the soul is united to Jesus; abideth in him; and receiveth out of his fulness grace for grace. Faith worketh by love; and love maketh the heart comfortable, and conformable to his laws. By daily fellowship with God our Saviour, we become more and more conformed to his lovely likeness. By constantly conversing with Jesus, love is maintained in the heart; and "*a meek and quiet spirit*" ever accompanies love. As we love to see our children well-dressed, so doth the Lord greatly rejoice over all his dear children in Christ Jesus; and is highly pleased with their dress, which is the spotless robe of his Son's righteousness; and with their ornaments, the graces of his Spirit.

"Though the Lord be high, yet he hath respect unto the lowly." Ps. cxxxviii. 6.

THE way to get up high is to come down low. Those who patiently bear contempt from wicked men, shall be respected by God and all good men: Prov. xvi. 19.

"*Though the Lord be high,*" and independent of all his creatures, he is not unmindful of them; and such is the favor he bears to the humble, that he never forgets their cry: Ps. ix. 12. Guard against pride as a thing unbecoming your character; a disgrace to your profession; a dishonor to your Saviour; a badge of Satan's livery; a fruit of the flesh; and contrary to the Spirit. And though the proud may despise the humble, "yet the Lord hath respect unto them:" Prov. xxix. 23. "*Though the Lord be high;*" though his being and perfections are exalted infinitely above every creature, not only high above all that they can have, but above all that they can conceive concerning him, "*yet hath he respect unto the lowly.*" He is the high and lofty One, higher than the highest: Eccl. v. 8. Yea, He is higher than the highest heavens; Ps. cxiii. 4; and LORD alone: Neh. ix. 5, 6. Yet, He is not so high but he can stoop so low as to respect the lowly; and is so well pleased with them, that he deigns to bow over the battlements of heaven, to cast a gracious look upon them: Isa. lvii. 15. And even while he has HEAVEN for his throne, and EARTH for his footstool, He overlooks both to look and smile upon them: Isa. lxvi. 1, 2. "He hath respect" unto the humble penitent, and accepts of him; while he looks at the proud afar off.

Those who scorn to be beholding to the grace of God, expose themselves to the scorn of the God of grace: Prov. iii. 34. But those who humble themselves to bear the cross, shall be exalted to wear the crown: 2 Tim. iv. 8. The surest way to become rich and honorable, is to become poor and contemptible: Prov. xxii. 4. The humblest sinners make the brightest saints: Job xxii. 29. Say, Christian, is the love of God in Christ Jesus the source of all present grace, and the security of future glory? Surely this ought to sink us low and keep us humble! yet, it should excite hope and keep us rejoicing in the Redeemer.

"He that humbleth himself shall be exalted." Luke xviii. 14.

WHEN we come before God it should be in our rags; and not in our robes: Prov. xi. 2. The proud hypocrite justifies himself; but God justifies the humble sinner: Luke xviii. 13, 14. Humbleness, or humility, consists in having low thoughts of ourselves, and a sense of our weakness and unworthiness, and acting accordingly: James iv. 6. In this frame of mind we imitate God, who, though high, humbleth himself; that is, condescends to look upon and care for all his creatures; Ps. cxiii. 6; and imitate Christ, who is meek and lowly; and who for our sakes, condescends to make himself of no reputation: Phil. ii. 6—8. This temper is highly pleasing to God; and prepares us for further degrees of fellowship with him, and blessings from him: Prov. xxii. 4.

"*He that humbleth himself,*" under a sense of the greatness of his sins, becomes subject to God; and by Him "*shall be exalted:*" Prov. xxix. 23. Humility evinces its subject to be a child of God; and is joined with peace, contentment, and resignation to the will of God: James iv. 6, 10. A sense of our nothingness grows out of an acquaintance with ourselves; and is a temper of soul that prepares for an increase of faith. "He that humbleth himself" may appear least among men; but he shall be greatest in the kingdom of heaven: Matt. xviii. 4. He shall be exalted into the favor and family of God: John. i. 12. He shall have the privilege of holding converse with God; as a child with a father; and when he shall come of age, be exalted as high as the throne of God: Rom. viii. 14—18. It is the free and eternal love of God which is the source of every blessing we receive from him; Rom. xi. 6; for we have nothing of our own, but sin; and nothing in which we can boast, but the cross of Christ: Gal. vi. 14. What have we to be proud of? It is impossible for a proud sinner and a holy God ever to be reconciled: for God resisteth the proud, as being enemies both to him and his: 1 Pet. v. 5. The first step toward heaven is humility; and every succeeding step must be humility. Humility makes men to look like angels; and the want of it made angels to become devils: Jude 6. A Christian never looks so well as when fully clothed with humility from head to foot.

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. xxxiv. 18.

MANY love to sin with David, while but few love to repent with him: Ps. xli. 4. No prayers, no tears, no duties, no conditions, can heal the wound that sin has made; no, our best works and holiest duties are stained with pollution; nothing but the blood of the Lamb can bring peace to the conscience, and healing to the soul: John i. 29. As Christ's body was broken for our sins, so should our hearts be broken on account of our sins.

"*The Lord is nigh unto them that are of a broken heart;*" notwithstanding, they may think to the contrary, and suppose that their crimes are of so flagrant a nature, and their sins of so deep a dye, that the Lord will not have mercy on them; and that, in consequence of their having sinned against so much light and love, God has taken an everlasting flight, and will no more return to have compassion on them: Ps. lxxvii. 7—9. It is God alone can make the hard heart to become soft: Job xiii. 16. And when the Lord causes the heart to be broken on account of sin, He is always nigh to have compassion on the penitent sinner: Lam. iii. 32, 33. His mercy endureth forever; which is a good reason why mourning cannot last long: Ps. ciii. 17. You may have broken many promises, and the thought of your faithlessness may break your heart; but let it not cause you to despair; for God will never break HIS: Heb. vi. 18.

"The Lord is nigh unto you;" not only as a looker-on, but as a helper; "*and saveth such as be of a contrite spirit.*" He supports and comforts them, lest their spirits should become too much broken: Isa. lvii. 15. They whose hearts are truly broken, that is, humbled, wounded, pained, and troubled, at the sight of their sins, shall assuredly be saved from their sins; for he saveth such: Ps. li. 17. There is balm in Gilead; and He will heal every wound that sin has made; and bind up the broken, bleeding heart: Ps. cxlvii. 3. For mourning, he will give singing; and for sorrow, laughter: Eccl. vii. 4. Go humbly to the Lord; confess your sin with all its aggravation; use the Publican's plea, "God be merciful to me a sinner!" and you will find him more faithful and just to forgive your sins, than you are to confess them.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."
Matt. v. 3.

POVERTY in the spirit is better than gold in the pocket. Consider, 1st. Who are the "*poor in spirit*?" Among men, those are counted poor, who are destitute of what this world calls *good*. And the "poor in spirit" are those who have no riches spiritually; and being sensible of their lost and undone condition, they labor under great dejection, and are ready to say, "Even in laughter my heart is sorrowful; and the end of mirth is heaviness:" Prov. xiv. 13. They behold themselves as destitute of every spiritual good. Such are the "poor in spirit." 2d. What is the kingdom of heaven? "Neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is within you:" Luke xvii. 21. JESUS CHRIST himself is emphatically called "THE KINGDOM OF HEAVEN:" Matt. iii. 2, 3. And it is very hard for those who fancy themselves rich, to deny themselves and enter this kingdom; to strip themselves, and, by putting on the Lord Jesus Christ, to be found clothed in his righteousness: 1 Cor. i. 30. "*Theirs is the kingdom of heaven.*" 3d. How did the kingdom of heaven become the property of the "poor in spirit?" Observe, it does not say, theirs shall be, but "theirs is the kingdom of heaven." How came it theirs? By the love of God, and the gift of God. "For God so *loved* the world that he *gave* them his only begotten Son:" John iii. 16. "Herein is love, not that we loved God, but that HE loved us:" 1 John iv. 10. And, 4th. In what their blessedness consists? "*Blessed* ARE the poor in spirit; for theirs is the kingdom of heaven." Thus it is evident, the possession of Christ *is* the cause of their blessedness; they *are* blessed in the enjoyment of him. They are blessed in Christ Jesus with all spiritual blessings. He is their wisdom, righteousness, sanctification, and redemption: 1 Cor. i. 30. Jesus is unto them all they need; and his church is made up of humble, self-abased, contrite souls.

A man must be emptied of self, before he can be filled with Christ; he must become "poor in spirit" before he can become rich in grace: James iv. 6—10. Any man who lives beneath the dignity of a Christian is poor-spirited.

"Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. lxvi. 5.

HERE, Christian, is a preface that demands your serious attention. "*Hear the word of the Lord;*" whether you be rich or poor, bond or free; both far and near, give it your most serious attention. "*Ye that tremble at his word,*" from a sense of the authority and holiness of it; and choose rather to suffer than violate it; and are under a holy awe of the purity and goodness of the Lord: Jer. xxxiii. 9. Listen attentively. "*Your brethren that hated you,*" hated me before they hated you: John xv. 18. Notwithstanding, they strive to make it appear that they loved you; but your conduct was so base, and they were so pious, they were compelled to "*cast you out for my name's sake.*" The truly pious, who endeavor in all things to glorify God, who reverence his word, and make it alone their only rule of faith and practice, have ever found hypocrites and rotten professors to be their most cruel persecutors, and vent all their rage under the cloak of religion: 1 Pet. iv. 12. It is nothing new, or uncommon, for those who are farthest from God, to boast of living nearest the church; and to *cast out* those who live nearest to God. Our Lord told his disciples the *world* would hate them; John xv. 19; but he never told them that the world would *kill* them; O, no; he well knew it would take a *professor* of religion to do *that*. Hence, he says, "They shall put you out of their synagogues; yea, the time cometh, that WHOSOEVER KILLETH YOU, will think that he doeth GOD SERVICE: John xvi. 2. Though it is evident that such are, not only *of* the world, but the worst part of the world; still they are not so called; neither do they consider themselves such; for when they persecute and cast out their brethren, they very devoutly say, "*Let the Lord be glorified!*" It is a lamentable fact, that owing to unsound professors having too frequently the rule in churches, the whole artillery of church-censures are levelled against her best friends. And such is their blind zeal, that they, according to conscience, persecute the followers of God with all the formalities of true devotion: Ps. xiv. 6. But "*He shall appear to your joy, and they shall be ashamed.*"

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake." Luke vi. 22.

It matters but little who speaks ill of you, so long as God speaks well of you. Whatever might be the believer's condition, it is always a blessed condition; for all things work together for their internal and eternal good: Rom. viii. 28. Christ is a precious Master to serve! and all who have tried his service have proved it. A righteous cause may have brought you into suffering, and the *anathemas* of men may be flying thick around you, but let not that disturb you; for your Lord declares,

"*Blessed are ye.*" But remember, it is faith that brings God, and Christ, and heaven, and happiness into the soul; for though you cannot live without trials, faith will enable you to live above them: Rom. i. 17. "*Blessed are ye, when men shall hate you.*" It may seem a distressed case, for men to hate you; but, however others may look at it, do you consider it a blessed state to be in; for such the Saviour calls it. "*Blessed ARE ye,*" inasmuch as you are having all the evil things you ever will have, and are highly honored, in having such an opportunity afforded you of glorifying Christ; Acts v. 41; and of enjoying the special visits and comforts of his grace: 2 Cor. i. 5. "*And when they shall separate you from their company,*" as one altogether unworthy their society; and shall look upon you as the offscouring of all things, and the filth of the world, even then, "*blessed are ye:*" 1 Cor. iv. 13. And when, to justify their cruel and hateful conduct towards you, they "*shall reproach you,*" by giving you a most disgraceful character, saying all that hatred can invent against you; "*blessed are ye.*" You cannot serve Christ faithfully without giving offence; offences will come; but never be offended with them. And when men are offended at you, and hate, and separate you from their company, and reproach you, "*and cast out your name as evil,*" think it not strange; for so persecuted they the prophets which were before you, both in time and example: Matt. v. 12. Only be careful to know that it is "*for the Son of man's sake.*" Take up the cross that lies in your way, but never pull one down upon your head.

“The hope of the righteous shall be gladness.” Prov. x. 28.

WE should patiently endure the ills we cannot cure. The Scriptures assure us, “There are none righteous, no, not one:” Rom. iii. 10. Yet, we must so receive this testimony as to correspond with other declarations of the word of God: for His word must not be held up as contradictory. As none are righteous in the sight of God, who keep not the whole law, and nothing is more evident than that all have sinned, Rom. v. 12, and violated the law, 1 John iii. 4, it follows, that Jesus Christ, and Jesus Christ alone, is the righteous man of the Scriptures; and that, as many as put on the Lord Jesus Christ, are considered as righteous *in* his righteousness: Jer. xxiii. 6; xxxiii. 16: Rom. iv. 6—8.

It generally happens that the righteous have but little in hand, though they have much in hope: Rom. viii. 24, 25. They have a firm expectation of all that will be good for them in time and eternity. And their hope is founded, not on mere supposition, or the word of changeable man, but on the promises, relations, and perfections of God; Ps. lxxxiv. 11; and the righteousness and intercession of Christ: 1 John iii. 2, 3. “*The hope of the righteous*” is called “the hope of the gospel;” as it is begotten by gospel-means, and is founded on the gracious promises and assurances contained in the gospel: Col. i. 23. It is a good hope built on a good foundation; 2 Thess. ii. 16; has a good object; 1 Tim. i. 1; and in the end “*shall be gladness:*” Col. i. 5. “The righteous” have a lively hope, springing from a spiritual life; which renders them lively, active and useful: 1 Pet. i. 3. And all their hopes shall be realized to their unspeakable comfort: Phil. i. 21, 22. The strongest comforts that the world can afford, are far too weak to support the soul under persecutions, temptations, and death; but the “hope of the righteous” is steadfast; so that, in the worst of times, they have a believing confidence in God, which keeps them from despair: Ps. xlii. 5. “The hope of the righteous” is their anchor in the storm; and shall be gladness when the storm is over. Spiritual pleasures they now have; and endless joys are prepared for them, and shall be enjoyed by them: Ps. xcvi. 11.

"If when you do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. ii. 20.

WELL-DOING will not exempt you from suffering; but it is good to suffer in a good cause: 1 Pet. iii. 14. A lively faith begets a cheerful heart; a joyful hope makes a resigned soul; and a humble mind produceth a patient spirit.

"*If when you do well,*" you should find *that* no security from the malice and mischief of men, but, on the contrary, have to "*suffer for it,*" let it not cause you to grow weary in well-doing; nor give you any uneasiness; seeing your labor of love shall not be forgotten: Heb. vi. 10. "Ye have need of patience;" for you have enemies the most trying and provoking to contend with; and trials to endure that will bring all your graces into a lively exercise: Heb. x. 36. Endeavor to keep a conscience void of offence toward God and man; and then fear nothing you may be called to suffer: Acts xxiv. 16. Bow in humble submission to the rod; bearing in mind, that to suffer for well-doing, the cause of truth, or any part of a Christian's duty, should be considered a great honor: Acts. v. 41, 42. What you may be called to endure may be attended with a little pain, but shall be followed by great pleasure; and though you may suffer little, you will gain much, if you "*take it patiently:*" Rom. viii. 35—37. Let not the greatness of your sufferings ever discourage you; 2 Tim. ii. 12; or the number of your enemies frighten you: 1 Pet. iii. 14. For though you may not be able to face them, bear in mind, that your enemies are God's enemies, and He is more than a match for them, and will not suffer them to hurt you, though they may be permitted to annoy you: Acts xviii. 10. Satan will take advantage of your distress; and no marvel if he cast the same dart at you that he threw at your divine Lord: "If thou be the Son of God," why doth thy loving Father suffer such distress and affliction to come upon thee? Faith can answer every objection. "Shall not the Judge of all the earth do right?" Yea, for He cannot do wrong. By faith we stand; by patience we endure. Christ was patient under all his weight of sufferings; do you, as a Christian, copy after his example; and suffer patiently.

"The righteous shall hold on his way; and he that hath clean hands shall be stronger and stronger." Job xvii. 9.

CONTINUANCE in the truth is the touchstone of faith. Jesus is precious only to them that believe: 1 Pet. ii. 7. There are, however, many who profess his word, but not being his disciples indeed, they will not continue long; and will follow him but a short distance. All such, never having beheld themselves as wretched, and miserable, and poor, and blind, and naked, they but lightly esteem the Saviour. Little things soon put them to a stand. But, observe,

1st. "*The righteous*," who are truly sensible that they have no wisdom, no righteousness, no sanctification, no redemption, but what they have in Christ, will highly prize him; and every such one "*shall hold on his way*:" 1 Cor. i. 30. All who are truly righteous, are known by their walking in the ways of righteousness: Ps. xxiii. 3. "The righteous" are all on a journey from this world to a better; Heb. xi. 16; and so very difficult is some part of their way, that, sometimes, they stumble, and would assuredly tumble was it not for their Guide: Ps. xxxvii. 23, 24. At other times, they are exposed to great dangers from enemies way-laying them; Ps. xxxviii. 12; and, perhaps, about the same time, their way becomes so dark, that they cannot see one inch before them; Isa. l. 10; still, so far are they from thinking of turning, that each one perseveres, and "*holds on his way*." Difficulties and dangers may present themselves, and the enemy may suggest that it is useless to proceed, for one day or other he will assuredly fall; and, therefore, might as well give up at first as at last. But he does not stand deliberating whether it is best to proceed or return; for, having no armor for the back, he looks to his God, and "*holds on his way*:" 1 Sam. ii. 9.

2d. "*He that hath clean hands*" may make himself easy about his feet; for so long as he walks in the path of duty, he need have no fears as to his safety: Ps. xxxvii. 31. One who has been made sick of sin will endeavor to keep his hands clean from sin; and by looking upon the trials and afflictions of others who feared God, and seeing how they were supported under, and delivered from them, he grows "*stronger*."

"Let us not be weary in well-doing; for in due season we shall reap, if we faint not." Gal. vi. 9.

CHRISTIANS, who have had so much good done for them, should never grow tired in doing good to others: 1 Cor. xv. 58. Not a crumb of comfort, or a drop of cold water, given in the name of Christ to one of his disciples, shall be forgotten by him.

1st. "*Let us not be weary in well-doing;*" for it is easier to do well, than to do ill; but still, owing to the opposition we find in our own nature, as also from the many hindrances we meet from a persecuting, malicious, and gainsaying world, there is a danger of becoming "*weary in well-doing:*" 2 John 8, 9. We are called, not to loiter, but to labor; not to stand idle, but to work; not merely to talk of Christ, but to follow him in precept and example. The wise Disposer of all events, in the distribution of his providence, has given much of this world's goods to some, that they might have an opportunity of doing good to others; Deut. xv. 10, 11; as also, to try the faith and patience of the poor: James i. 2—4. Instead of being weary, and thinking, because we have repeatedly done good, that we are not to do so again, let us seek for fresh opportunities to do good; resting assured that we can never do too much: 2 Cor. ix. 6—8. For,

2d. "*In due season we shall reap*" the blessing of God upon that which we have; Isa. lviii. 7, 8; and also, the blessings and benefit of their prayers to whom we have done good; while we shall reap the solid satisfaction of having done that which was pleasing to God, and beneficial to our fellow-men; and which cannot fail to be a never-failing spring of peace and consolation unto us: Isa. lviii. 10, 11. The husbandman does not expect to reap a good harvest without ploughing and sowing; yet he is encouraged to perform his daily toil with cheerfulness, by the hope of reaping "*in due season.*" Let us, then, labor with all our might, doing whatever labor our hands may find to do; knowing that we also "*shall reap in due season if we faint not.*" Luke vi. 38. We must not grow weary and withdraw from well-doing, or we shall both lose our harvest, and the seed we have already sown: Matt. x. 22. Our reward may be long delayed, but it will come.

CHAPTER IV.

PROMISES RELATING TO THE STATE OF THE CHURCH.

OF THE ENLARGEMENT OF THE CHURCH.

“In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.” Isa. xi. 10.

CHRISTIANS never need expect any favor from worldlings: John xv. 19. They ought, therefore, as one family, to be united among themselves, that they might assist and protect each other: John xiii. 35. “*In that day,*” the day of Christ the Saviour, “*there shall be a root of Jesse;*” Rom. xv. 12; and though many look upon him as “a root out of dry ground;” Isa. liii. 2; he shall rise a flourishing branch out of Jesse’s root. He is the root of David; Rev. v. 5; and the offspring of David: Rev. xxii. 16. “*Which shall stand for an ensign of the people.*” Ensigns, Banners, or Standards, are colors borne in time of war, for assembling, distinguishing, directing, and encouraging the people. When the Israelites were in the wilderness, every tribe had its particular ensign; by the which the several tribes were collected, &c. Christ was raised as an “*ENSIGN of the people.*” And the blessed Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me:” John xii. 32. He was lifted up on the cross, and afterwards commissioned his disciples to go forth, and hold him up to the people on the pole of the Gospel; to animate them on their journey; to encourage and embolden them in their warfare against Sin, the World, the Flesh, and the Devil; and hence, He is called, an “*ENSIGN of the people:*” Isa. xi. 12. “*To it shall the Gentiles seek.*” The banner of his love excites, directs, protects, and encourages his army in their warfare against sin; and when every foe is subdued, “*his rest shall be glorious.*”

"I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. viii. 11.

THUS SAITH THE LORD. "And I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed: Gen. xii. 3. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession: Ps. ii. 8. All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the Governor among the nations: Ps. xxii. 27, 28. That thy way may be known upon earth, thy saving health among all nations: Ps. lxxvii. 2. Thy people shall be willing in the day of thy power: Ps. cx. 3. He shall have dominion, also, from sea to sea, and from the river unto the ends of the earth: Ps. lxxii. 8. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God: Ps. lxxviii. 31. Yea, all kings shall fall down before him; all nations shall serve him: Ps. lxxii. 11. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name: Ps. lxxxvi. 9. His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed: Ps. lxxii. 17. God shall bless us; and all the ends of the earth shall fear him: Ps. lxxvii. 7. Let the whole earth be filled with his glory. Amen and Amen."

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it: Isa. ii. 2. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it: Isa. xl. 4, 5. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear:" Isa. xlv. 23. Lord, hasten that happy period!

“I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.” Isa. xlix. 6.

THIS is truly good news! the best that ever came from heaven to earth: Luke ii. 10, 11. Hear ye the word of the Lord! “And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Judah, and to restore the preserved of Israel; I will also give thee as a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth: Isa. xlix. 6. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth: ver. 18. A law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust: Isa. li. 4, 5. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God: Isa. lii. 10. The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord: Isa. lix. 20. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee: Isa. lv. 4, 5. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and be satisfied: Isa. liii. 10, 11. The Gentiles shall come to thy light, and kings to the brightness of thy rising: Isa. lx. 3. Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children: Isa. lxvi. 8. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever: Dan. ii. 44. Who are these that fly as a cloud,” &c.: Isa. lx. 8.

“And I, if I be lifted up from the earth, will draw all men unto me.” John xii. 32.

THOUGH many of all nations reject Christ, his church will be made up of *believers* of all nations.

“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed: Dan. vii. 14. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee: Zech. ii. 11. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one: Zech. xiv. 9. And in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts: Mal. i. 11. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come: Matt. xxiv. 14. And they shall all be taught of God: John vi. 45. After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest: Heb. viii. 10, 11. At the name of JESUS every knee shall bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father: Phil. ii. 10, 11. I beheld, and lo, a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: Rev. vii. 9. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down which accused them before our God day and night: Rev. xii. 10. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world,” &c.: Rev. xi. 15.

“Glorious things are spoken of thee, O city of God.” Ps. lxxxvii 3.

MUCH has been said against the church by her enemies; who delight in saying all manner of evil of her: Acts xxviii. 22. But the testimony of the wicked, we know, is not to be taken in this case; we have therefore to hear what the Scriptures say of her. And there we find so many “*glorious things spoken of her*,” that we scarcely know where to begin, when to leave off, or how to admire her enough; much less can we sufficiently adore the goodness of that God, who could bestow so much love upon her when she was so greatly defiled: Ezek. xvi. 5—14. The Gospel Church is “spoken of” as God’s beloved; Ps. lx. 5; His adopted sons; Gal. iv. 5; His peculiar people; 1 Pet. ii. 9; His friends; James ii. 23; His family; Eph. iii. 15; His heirs; Rom. viii. 17; His heritage; Jer. xii. 7; His jewels; Mal. iii. 17; His treasure; Ps. cxxxv. 4; His princes; 1 Sam. ii. 8; His building; 1 Cor. iii. 9; His dearly beloved; Jer. xii. 7; The king’s daughter; Ps. xlv. 13; Children of the kingdom; Matt. xiii. 38; Assembly of saints; Ps. lxxxix. 7; Flock of God; Acts xx. 28; Fold of Christ; John x. 16; Inhabitants of Zion; Isa. xii. 6; Joy of the whole earth; Ps. xlviii. 2; Light of the world; Matt. v. 14; Bride, the Lamb’s wife; Rev. xxi. 9; &c., &c.

Yea, such “glorious things are spoken of” the church of Christ, that one half can never be told. Moreover, it is said, “the glory of the Lord is risen upon her;” Isa. lx. 1, 2. And that the Lord shall be her everlasting light and glory: Isa. lx. 19. And she shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God: Isa. lxii. 2, 3. She is spoken of as the “*City of God*,” because he planned, built, and peopled it, and governs, defends, and dwells in her: Heb. xii. 22. She is called a “great city,” on account of her extent, and great number of her members: Rev. xxi. 10. She is called a “holy city,” on account of her Founder, members, and laws, being all holy: Rev. xi. 2.

“The King’s daughter is all glorious within; her clothing is of wrought gold:” Ps. xlv. 13. The joy of the whole earth is Mount Zion: Ps. xlviii. 2. Out of Zion, the perfection of beauty, God hath shined.

"And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof." Rev. xxi. 23.

LANGUAGE is so weak, that there is both a want of words, and a want in words, when any member of the church attempts to describe the glory of it. For even while in her militant state, or state of suffering and war, she is said to be "clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars : " Rev. xii. 1. And being thus clothed with the righteousness of Jesus, she stands upon the world, looking upon it as a country not worthy her affections, and hastens homeward, to the "*city which has no need of the sun.*" Heaven is that city, to which the church is ever tending ; and whose Builder and Defender is God : Heb. xi. 10—16. While travelling to her native city, the church is frequently called to pass through great conflicts ; and her path sometimes becomes so dark, that it is with difficulty she can proceed : Isa. l. 10. But when she joins the church above, she will find that such is the glory of that city where they dwell, they "*have no need of the sun.*" Isa. lx. 19. We need not the light of a candle while we are walking in the light of the noon-day sun. And such will be the bright and dazzling glory proceeding from God and the Lamb upon the redeemed, that the sun would be totally eclipsed by it. "*Neither of the moon*" have they any need ; for there shall be "no night there : " Rev. xxii. 5. "*For the glory of God,*" which is continually shining forth without a veil, doth "*lighten it.*" Rev. xxi. 11. "*And the Lamb,*" the true Light, which lighteth every man that cometh into the world, John i. 9, "*is the light thereof ;*" so that, to be where the Lamb is, is to be in light, whether it be in heaven or in a dungeon : Luke ii. 32 ; John viii. 12.

Who would not be willing to suffer with Christ on earth, to reign with him in heaven ? Rom. viii. 17. The church will soon exchange her reproach, for honor ; her tears, for joy ; her shame, for glory ; her cross, for a crown. "And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

"They also that erred in spirit shall come to understanding, and they that murmured, shall learn doctrine." Isa. xxix. 24.

WE may venture to affirm, that ignorance is the cause of wickedness; for if men were fully convinced of the great evil of sin, the good they lost, and the misery they procured by it, they would never delight in it. Wonderful have been the revolutions already brought about by the light of the Gospel; and indeed, it was sent to make blind men to see; the lame to walk; the poor to become rich; the captive to go free; the sorrowful to rejoice; and the dead to live: Luke iv. 18. Observe,

1st. "*They also that erred in spirit,*" who misunderstood the things that were written, consequently rested under great mistakes and misapprehensions concerning them, "*shall come to understanding:*" Isa. xxix. 18. The Spirit of truth shall be given them, to rectify all their mistakes, and enlighten their minds, so as to bring them to understand those things that belong to their peace; and they shall be led into all truth: John xvi. 13. Those who are ignorant of the truths of God, are very apt to quarrel and find fault with them, and condemn them because they are unacquainted with them: John vi. 60.

2d. "*They that murmured shall learn doctrine;*" and that will put a stop to all their murmuring; for as soon as they learn the true meaning of the doctrines contained in the Bible, they will be well satisfied with, and find no cause to complain of them: Ps. cxix. 128, 165. This ought to encourage every member of the church to look forward to, and pray for, the coming of the day when those that have erred in spirit, and are still deceived, shall be brought to a proper understanding: Isa. xxv. 6, 7. We should never think that God frowns, because his providence is cross; or that the sun has gone out, because the sky looks dark: James v. 10, 11. We have cause to lament, that many remain so ignorant and dark, with the book of wisdom and light in their hand; but we have cause to rejoice, that knowledge shall increase: Dan. xii. 4. The knowledge of the Lord must increase. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea:" Isa. xi. 9.

“And they shall be all taught of God.” John vi. 45.

NATURE teaches all to wander from God; but has never taught one the way to him: 1 Cor. i. 21. All whom God teaches are well taught; for he teaches men to know themselves as sinners; that, finding their need of a Saviour, they might flee to the only hope, which he, in his infinite wisdom, has set before them in the Gospel: Heb. vi. 18. And having opened their eyes to see themselves, He draws them by the cords of his love, shows them the relations in which He stands to them, and what he has done for them, in order that they might be saved: John iii. 16—18. His people are scattered all over the world, and but few have a saving acquaintance with him; but they shall all be brought to, and taught of him: Isa. liv. 13.

“*And they shall be all taught of God*” to know their wants and woes, and where to get supplies. He points with his word and Spirit to Jesus, the friend and Saviour of sinners; shows them how to escape wretchedness, and obtain blessedness; dispels their fears, and attracts them by his love: John vi. 44. It is in vain for any to think themselves, spiritually, the children of God, who have not been “taught of God,” both to know themselves, and to know Him. For it is written, “And all thy children shall be taught of the Lord:” Isa. liv. 13.

When God undertakes to teach a man, He has to find him an eye to see, an ear to hear, and a heart to understand: Eph. iv. 18. But it matters not how dull the scholar he takes into his school; for he has such a wonderful fashion of instructing the ignorant, that it is impossible for any one to miscarry who is taught of him: Ps. cxix. 102. A constant adherence to the ways of God in the time of trial, is a good evidence that we have been taught of him: Ps. lxxi. 17. God is never at a loss what lesson to give; and though many lessons he gives are very hard to learn, they are all very good when learned.

“And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more.”

“He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Mal. iii. 3.

JESUS CHRIST came into this world as a Refiner, to separate the precious from the vile: Matt. iii. 12. He still carries on the work of refining; and his people may depend upon it, that when they are prepared for the fire, it will be prepared for them. Observe,

1st. Christ is the great Refiner. By his word, his blood, his Spirit, and sanctified afflictions, he purges out the dross of error, corruptions, and disorderly members from his church; Isa. xlviii. 10; and the dross of sin and base desire from the hearts of his believing people: Zech. xiii. 9. 2d. Who they are, that he will purify. “*The sons of Levi.*” All true Christians are “sons of Levi;” inasmuch, as, like the tribe of Levi, they are devoted to the service of God, and are a holy priesthood; 1 Pet. ii. 5; designed to be priests unto God: Rev. i. 6. 3d. How he will purify them. He will “*purge them as gold and silver.*” They shall not only be washed outwardly, but sanctified inwardly: their corruptions that dwell within, shall be purged out; and this shall be done in the fire, “as *gold and silver*” are purged to take away their dross and make them more valuable: Matt. iii. 11. Afflictions, temptations, and pain, are designed for the trial of their faith: 1 Pet. i. 6, 7. 4th. The Refiner’s design: “*that they may offer unto the Lord an offering in righteousness.*” His design is, not to destroy, but to refine his people: Ps. iv. 5. All who are converted to God, must be consecrated to him; love, prayer, and praise, are an offering which the Lord will accept. We must be refined and purified by the grace of God, before we can offer a sacrifice acceptably to God: Zeph. iii. 9. The fire consumes nothing belonging to the Christian but his dross, and his bonds: 1 Pet. iv. 12. And, 5th. The position of the Refiner. “*He shall sit as a refiner.*” As, or like, a refiner, who takes his seat by the side of the furnace, and carefully watches the precious metal, lest the fire be too hot or too cold, or it should be too long in the fire; so Jesus, the Refiner of his people, never takes his eye from off them while in the furnace, but waits till he can see his image in them.

“And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints.” Rev. xix. 8.

GOD the Father in JESUS the Saviour is the husband of the church; hence she is called the LAMB'S WIFE; Rev. xxi. 9. “*And to her was granted that she should be arrayed;*” for strange as it may appear, it is true, when He first set his love upon her she was quite naked, and so wretched, miserable, and poor, that she had not wherewith to cover her shame; Rev. iii. 17, 18; and withal was so diseased and bruised, that she had not a sound part belonging to her; Isa. i. 5, 6; and to add to her wretchedness, was quite blind: Eph. iv. 18. Such was her sad condition when the Lord took her into his favor, and gave her in marriage to his Son. He found her next door to death, buried in filth, and unable to better herself. He first gave her eyes to see her own nakedness and danger, which not only humbled her pride, (for still she was proud,) but made her so ashamed of herself, that she was ready to faint; and would certainly have died in despair, had not the Lord told her to look unto him; Isa. xlv. 22; and assured her that he was married unto her: Isa. liv. 4, 5; Jer. iii. 14. And to show himself a TRUE-LOVER, he restored her to health and soundness; and “arrayed her in *fine linen*, clean and white.” Her wounds being healed—her sickness cured—and being so finely clothed, she now looks fair as the moon, and is counted worthy to walk with her Lord: Rev. iii. 4. “*The fine linen is the righteousness of the saints,*” which He has wrought in them by his grace and Spirit; and which shows itself in a righteous and holy life: Titus ii. 12. Thus he adorns and decks his bride here with the ornaments of grace; and will crown her with glory when he takes her home: Eph. v. 27; Col. i. 21, 22.

“Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.” Isa. lx. 21. “As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations:” Isa. lxi. 11.

“They shall beat their swords into plough-shares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more.” Isa. ii. 4.

THIS is fulfilled in the surprising effect of the gospel, upon the minds of those that heartily embrace it ; it so changes their dispositions, that they can no longer play off the madman’s part, by scattering around them fire-brands, arrows and death : Prov. xxvi. 18. Observe,

1st. “*They shall beat their swords,*” their instruments of death, into implements of husbandry : so that, instead of being employed to cut down men and take away life, they shall be employed to cut up the ground to procure “the staff of life.” And in proportion as Christianity prevails, this must be the case. For the faithful subjects of the PRINCE OF PEACE can find no more use for swords, spears, pistols, dirks, and bowie-knives, than did their great exemplar ; for Christ’s kingdom is a peaceful one, and he himself is its king : Isa. ix. 6. But where men are governed by their lusts, and do not submit to the government of Christ, the opposite may be expected. Joel iii. 10. “Pruning-hooks” look much better in the hands of Christians, than “spears ;” and are more beneficial to themselves and their fellow-men.

2d. “*Nation shall not lift up sword against nation*” when the Gospel of Christ prevails through the nations : for the very design of the Gospel is, to destroy all enmity and make peace : Eph. ii. 13—16. And all over whom it prevails are disposed to be peaceable, and love even their greatest enemies ; Matt. v. 44 ; while they are united in love the one to the other : John xiii. 35.

3d. “*Neither shall they learn war any more ;*” for the gospel-method, is, not force of arms to drive men, but love and prayers to persuade them : 2 Cor. v. 20. And when all are thus persuaded to obey the gospel of Christ, there will be no disposition left to war any more. Neither will they learn the art of killing men in cold blood—unprovoked ; nor consider that man the most honorable who has swam the farthest through blood and tears. When the happy period will arrive that all men will be united in peace and love, we cannot tell ; but the word of inspiration assures us that it will come. Let all live in peace who love Christ.

“That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou hast sent me.” John xvii. 21.

SUCH was the prayer of Jesus for his disciples when about to leave them. They had long been his attendants and companions ; and had been witnesses of his love, piety, zeal, benevolence, and many mighty works. The time of his departure was at hand, and ere he leaves them he prays,

1st. “*That all may be one.*” For what he dearly paid, he fervently prayed ; nor did he pray in vain ; for the primitive Christians realized that peace, love, and unity, for which he prayed : Acts iv. 32. And if believers in Jesus, in our day, did but attend to the same *truth* and *example* that they did, they would possess the same *spirit*. As Christ is *one* IN and WITH his *Father*, so he prays that all his members may be joined in *one* body to himself, as their HEAD : Eph. i. 22, 23. “*That they also may be one in us,*” as the branch is one in the vine ; partaking of the same nature and influence : John xv. 1—14. Being animated by the same Spirit, all who are joined to the Lord become one spirit : 1 Cor. vi. 17. There are many little things in which we must, as fallible creatures, necessarily differ ; but, though we cannot all *think* alike as men, we should all *love* alike as Christians : Phil. ii. 5. All are agreed that SIN is the greatest evil ; and HOLINESS the greatest good ; and if all would take the WORD OF GOD for their ONLY “RULE OF FAITH AND PRACTICE,” the differences among Christians would be few and unimportant ; and then would that be accomplished for which the Saviour prayed, “*that the world may believe that thou hast sent me.*” If we would wish for “the world to believe” that Christianity is Divine in its origin, let us live like Christians ! Acts iv. 13.

2d. That the world might be constrained to believe that Christ was the sent of God, and his ministers and members “*one with him.*” But while, instead of PEACE, they behold war ; and in the place of LOVE, bitterness ; and in lieu of UNITY, discord ; what can they think of Christianity ! Others have as good a right to differ from us in matters of opinion, as we have to differ from them.

“I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.” Isa. xxvii. 3.

THE church is a vineyard, of which God is the proprietor. He first planted the Jews there, as his choice vine; and gave them his tabernacle or temple as their wine-press; and his oracles, ordinances, and blessings. This vineyard he let out to their keepers, and, after sending the prophets, sent his Son to demand suitable fruits; but these being abused he gave their church-state to the Gentiles; and calls and qualifies men to labor in it: Isa. v. 1—7; Matt. xxi. 33—41. The church of the Lord is not now made up of any particular sect. “For there is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him:” Rom. x. 12. Although God’s vineyard, in this world, stands in a vast common, it is well fenced in and under his immediate care. Listen to him:

1st. “*I the Lord do keep it.*” All we need, or can desire, we have in God; and though his church is surrounded with enemies, her members have nothing to fear from them, while under the protection of the Lord, whose goodness is his glory: Isa. xxxiii. 20—22. The Lord not only speaks comfortably concerning his vineyard, but acts graciously toward it; “*I will water it every moment.*” He will not flood it, but *water it* with the dews of his grace; yea, he himself will be as the dew unto it: Hos. xiv. 5. He will cause his doctrines to drop upon it, as the dew upon the grass: Deut. xxxii. 2. He will so refresh and comfort it, that it shall be like a well-watered garden: Isa. lviii. 11. He will, not only water it on extraordinary occasions, but *every moment*; for was he to withhold his waterings but for one moment, we should all wither and die. In vain do the enemies of his church strive to injure it: Jer. xxiii. 6. “*Lest any should hurt it, I will keep it night and day.*” There are many who would *hurt it*; but lest any should do so, He says,

2d. “*I will keep it.*” And who can doubt of its being well kept, while He keeps it? Zech. ii. 8. He engages to keep it continually, “*night and day*,” and we are assured that He is well qualified so to do: Ps. cxxi. 3, 4. Whoever put themselves under the Lord’s protection, may always fetch in help from him, by faith in him,

"Upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. xvi. 18.

JESUS CHRIST is the rock on which his church and people are built; he alone bears their whole weight, and all their concerns: Isa. ix. 6. The Redeemer calls himself the Son of man; but Peter calls him "the CHRIST, the Son of the living God." This the Saviour acknowledges, and immediately adds, "*Upon this rock,*" which thou hast now confessed to be the Son of the living God, "*I will build my church:*" Eph. ii. 20. Christ does not say to Peter, *thy* church, but "*my church:*" Acts xx. 28. The materials of which Christ's church is built, are chosen out of the world for that purpose: John xv. 19. And though He employs many hands in carrying on the building, He himself is the great Master-builder; hence he says, "I will build it:" Zech. vi. 12, 13. The world and all that is therein belongs to God: Ps. xxiv. 1. But before Christ began the building of his church, he covenanted with his Father for the materials; and in due time paid down the full price: 1 Pet. i. 18, 19. The foundation-stone is laid "upon this rock;" Isa. xxviii. 16; and the building is gradually rising; built all of lively stones: 1 Pet. ii. 5. Peter had the honor of laying the first stones, in the Jewish converts; Acts ii. 37—47; and also the first in the Gentile converts: Acts x. 45—48. But he never attempted to lay one stone upon himself, but upon "*this rock,*" CHRIST: Acts iv. 10—12. Many storms have arisen and beat upon this building; but it fell not, because it was built upon "this rock:" Matt. vii. 25. But had it been built upon poor *Peter*, a servant-maid might have knocked it down: Matt. xxvi. 69—75. Men and devils have been constantly endeavoring to throw it down, but all their efforts have been in vain; for "*the gates of hell shall not prevail against it.*" Hell may vent her rage, and men their malice, and do all they can to oppose "this rock" of TRUTH on which the church rests, but it can never be overcome. Formalists may use all their craft and cruelty in opposing the gospel, but still it must prevail; while the combined efforts of hell and earth, "shall not prevail against it;" for while Christ lives his church is safe: John xiv. 19.

“In his days Judah shall be saved, and Israel shall dwell safely.” Jer. xxiii. 6.

How comforting is this reflection ! God has ever had a people upon the earth ; though many times they have narrowly escaped destruction : Ps. cxxiv. “*In his days ;*” in the days of the Messiah, the Prince of Peace ; Isa. ix. 6 ; when Christ, the BRANCH, shall make his appearance ; Zech. iii. 8 ; whatever might be their present condition, “*Judah shall be saved, and Israel shall dwell safely :*” Ps. cii. 13, 14. The spiritual seed of faithful Abraham, and wrestling, praying Israel, shall be preserved from the curse of the law ; Gal. iii. 13 ; and the power of Satan : Rom. xvi. 20. And being freed from sin, Rom. vi. 22, they are Israelites indeed : John i. 47. Like ancient Israel, they are chosen of God ; 1 Pet. ii 9 ; and are a peculiar people ; whom, in the midst of all dangers and calamities, he wonderfully preserves ; and for whom he so bountifully provides : Rom. ii. 29. His law being written in their hearts, they live in obedience to all his commands, and consequently “dwell safely :” Ps. cxix. 11. Where Christ keeps the heart, the soul dwells in peace : Rom. ii. 10, 11. The church, while in her wilderness state, in the time of a calm, should prepare for a storm. She may sometimes be used roughly, but she always dwells safely ; neither can any wars without, rob her of her peace within. And though she has many afflictions, she has many consolations : 2 Cor. i. 5. Should earthly comforts be taken away, the comforts of the Holy Spirit are given ; so that, while her members are faithful, they have good cause to be cheerful : 2 Cor. i. 7.

Believers live under the peaceful reign of the Prince of peace : they love his laws and take great pleasure in their peaceful employment : Isa. xxxii. 17. They have abundant satisfaction in doing their duty ; and great pleasure in reflecting upon it when done. Their love to the word of God enables them to hold fast their integrity and preserve their tranquillity : Ps. cxix. 165. They quarrel with nothing that God does : if they have but little of this world’s good they are thankful ; and that makes them peaceful : it is never so bad with them but they will acknowledge, that it might have been worse.

“The God of peace shall bruise Satan under your feet shortly.” Rom. xvi. 20.

KNOW, believer, that this world is not thy rest; thou art a soldier of Christ; and as such thou art called upon to fight the good fight: 1 Tim. vi. 12. When thou wast at peace with Satan, the strong-man, he kept thee in quiet possession; but now he is cast out, he besieges and attacks thee upon every quarter: Luke xi. 21, 22. Thy present state exposes thee to the combined powers of the world, with all its pomps and vanities; its children, with all their smiles and frowns, their promises and threats: these, animated by “the god of this world,” are at war with thee; because thou art not of this world: John xv. 19. But let not this destroy, or even mar thy peace.

The Lord of Hosts, who is mighty in battle, is the “God of Peace;” Ps. xxiv. 8; and you, being at peace with him, have nothing to fear, but everything to hope from him: Rom. v. 1; viii. 1. He has not only spoken peace to you, but continues to work peace in you; and will take good care to secure the peace of his church: Isa. liv. 14, 15. “*The God of peace,*” who, in the “seed of the woman,” bruised the serpent’s head, “*shall bruise Satan under your feet.*” Satan, the great adversary of the church, the author and founder of all false doctrines, is ever designing to destroy the purity of its members, that he may thereby deprive them of their peace, here and hereafter: 1 Pet. v. 8. But he shall finally be conquered by the “God of peace,” and every member brought off more than conqueror: Rom. viii. 37. “The God of peace” is opposed to all that opposes and disturbs the peace of his church: and will assuredly give them a complete victory over their great adversary; yea, and bring his neck under their feet. God in Christ is their Joshua, and will lead them on to certain victory; and after he has conquered for them, will call them to tread on the neck of Satan, and triumph over every enemy: Joshua x. 24, 25. Surely, this ought to animate and encourage every soldier of the Cross to fight valiantly, while the war continues. Be of good courage; the war will soon be over; victory is sure, and will be gained “*shortly.*” It is true, we know not the exact time when; but it is enough for us to know that it will come shortly.

“Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Dan. vii. 27.

SAINT JOHN declares, that “he is antichrist, that denies the Father and the Son;” and, that “whosoever denieth the Son, the same hath not the Father:” 1 John ii. 22, 23. The reason is obvious; for both the Father and the Son are ONE: and no man who denies the one can possess the other: John x. 30; xiv. 9. The same Apostle declares, “The WORD was GOD—and the WORD was made flesh, and dwelt among us:” John i. 1, 2, 14. The Apostle Paul bears testimony to the same; and declares, that “God was IN Christ, reconciling the world unto himself:” 2 Cor. v. 19. Father and Son are relative terms, Producer and Produced. The divine nature produced the human nature; that is, assumed a body like ours, but without sin; that in the offending nature he might suffer in the room and stead of guilty man; and thereby “reconcile the world unto himself.” But it should ever be remembered, that the characters Father, Son, and Holy Ghost, are but various exhibitions of the same ONE eternal God, and designed merely as an accommodation to our limited understanding. Hear what is said of Christ.

1st. “*Whose kingdom is an everlasting kingdom;*” all other “kings shall shut their mouths at him;” for He must reign when all things shall have been put under him: Isa. lii. 15. JESUS, the great Head of the church, will shortly render the Beast and all the leaders of his army, incapable of molesting her any more: Rev. xix. 20, 21. His reign will be, not only EVERLASTING, but universal. For,

2d. “*All dominions shall serve and obey him.*” And the saints of the Most High shall take and possess the kingdom: Dan. vii. 18. The Redeemer’s kingdom shall be established; every enemy that is not subdued shall be destroyed. Every opposition must be overcome. “At the name of JESUS every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that JESUS CHRIST is LORD, to the glory of God the Father:” Phil. ii. 10, 11. Let this consideration encourage the hearts of all the faithful subjects of the Redeemer’s kingdom.

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he had deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire burning with brimstone.” Rev. xix. 20.

At a very early period of the Christian Church antichrist made his appearance; and many “false prophets” came in the name of Christ, who possessed the spirit of antichrist: 1 John ii. 22, 23; iv. 1—3. But all faithful and spiritual Christians obtain a complete victory over antichrist and his false prophets: 1 John iv. 4. Christ foretold that antichrist and his teachers would come in sheep’s clothing, and so transform themselves, that, were it possible, they would deceive the very elect: Matt. xxiv. 5, 24. All such hold a false Christ as the head, a false church as the body, and accompany these with false works, false worship, and false ordinances. And so artfully do they make them to resemble the true ones, that many of the simple are deceived by them; and receive “*the mark of the beast*,” by which they are known to be his worshippers: Rom. xvi. 17, 18. For though they do not literally bow down to the beast, they actually “*worship his image*.” The battle, at the present time, rages with great fury; but the victory will assuredly be gained by CHRIST, the glorious head of the church; for “*the beast was taken, and with him the false prophet*.” The work is already done, virtually, and shall actually be accomplished; and “*these both*,” the beast and his prophet, will be “*cast alive into a lake of fire burning with brimstone*.” Antichrist and his false prophets can never prevail against the truly faithful, because they are of God: 1 John iv. 6. They are born again; but not of corruptible seed; 1 Pet. i. 23; and for that reason cannot be overcome; in as much as they are “kept by the power of God, through faith:” 1 Pet. i. 5. Think not, believer, because some rebel lust, some sinful passion, or some fiery dart of the enemy, makes an attack upon thee, that the God of peace is at war with thee. No; let such a thought find no lodging-place in thy breast; for God is ever at peace with thee, and will shortly destroy all His and thy enemies. All who possess the spirit of Christ, are followers of Christ here, and will reign with him hereafter: Rev. iii. 21.

“His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Dan. vii. 14.

THE MESSIAH is uniformly represented as sustaining every character, accomplishing every design, and possessing every necessary qualification to redeem and save mankind. He is a Saviour adapted to all our diversified necessities, and able to save to the uttermost. His manhood was similar to that original humanity of the first happy pair, being holy, harmless, and undefiled, without one sin of his own: 1 Pet. ii. 22. He is infinite in wisdom, power, righteousness, and goodness. He is, not only a Prophet to instruct, a Priest to atone, but also a King to rule over his people. And,

“*His dominion is an everlasting dominion;*” the kingdom which He established in the work of redemption, is designed to destroy all sin; that “*grace might reign through righteousness unto eternal life:*” Rom. v. 21. “His dominion” is an eternal empire of grace, producing righteousness, peace, and joy in the Holy Ghost: Rom. xiv. 17. “*And his kingdom that which shall not be destroyed.*” His kingdom of grace here, prepares for, and leads to, his kingdom of glory hereafter. Christ has gone to prepare a place for each and all of his subjects, and now waits to receive and welcome them into his everlasting kingdom; that they might dwell in his immediate presence, and reign with him forever: Matt. xxv. 34; 2 Pet. i. 11. All other kings are mortal, and therefore die, and leave their dominions to their successors. All earthly kingdoms rise and fall; and will ultimately crumble into ruins; but “*His kingdom shall not be destroyed.*” For he is the King eternal, and immortal; “and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever:” Dan. ii. 44.

Observe, 1st. The kingdom of Christ is founded on the principles of reason, justice, and mercy; and therefore all ought cheerfully to bow to his sceptre: Ps. ii. 12. 2d. His dominion is imperishable; and can never be taken, or demolished by invaders. All the plans he adopts, and the means he employs, are devised by infinite wisdom, and accompanied by omnipotent power: and “the words of the Lord are pure:” Ps. xii. 6.

“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.” Rev. xi 15.

Few human governors possess all the qualifications requisite to form a perfect ruler; and fewer still possess them in that state of perfection their friends desire. But the King of Zion knows no lack. Is it desirable that a ruler should be *wise*? In King JESUS “are hid all the treasures of wisdom and knowledge;” Col. ii. 3. Should he be *good*? The life and death of the Redeemer bespeak his goodness; Acts x. 38; John x. 11. Should he be *powerful*? Our Mediatorial King has all power: Matt. xxviii. 18. He has all the stores of nature and grace at his command. Observe,

1st. “*The kingdoms of this world are become the kingdoms of our Lord and of his Christ.*” They were always so by creation and redemption; but the heavenly hosts shall, ere long, acknowledge them his by actual possession. They *now* give him thanks because he has taken to him his great power, and has commenced the work of subduing all things to himself; and rejoice that his reign shall never come to an end. “*He shall reign forever and ever;*” not only to the end of time, but when time and days shall be no more. The kingdom of Christ shall out-wear, and out-live, all other kingdoms: His throne shall stand forever, and his subjects be as the stars of heaven, innumerable and immutable.

2d. Christ has done a great work *for us*; and, if we are Christians, has wrought a great work *in us*. He intends making all his subjects kings; all the members of his church are kings in life, and actually reign over all that is earthly, sensual, and devilish. You may have sin in you, mourn over it, and groan under it; but “sin shall not have dominion over you; for ye are not under the law but under grace:” Rom. vi. 14. And grace is glory begun; but glory is grace made perfect. How amiable! how lovely, will the church appear, when all meet in the presence of her Sovereign Lord, the King! She will then appear as the Daughter of the King—the bride; all glorious within, and richly adorned without—all comely to behold, and clad in royal robes of perfect righteousness: Rev. i. 5, 6. Her happiness will be complete and endless: 1 John iii. 2.

“I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and shall be their shepherd.” Ezek xxxiv. 23.

HERE we have the Messiah foretold as having his commission from God. “*I will set up,*” sanctify, seal, appoint, and anoint, “*one Shepherd over them;*” Luke iv. 18. By him, Jews and Gentiles shall be brought into one fold, and “*he shall feed them:*” Ezek. xxxvii. 25. Christ, the great Shepherd of his flock, is qualified to do that for them which none else could: Isa. xl. 11. “*Even my servant David.*” Jesus Christ is God’s servant; being employed by him and for him; and in all things acting according to his will: John vi. 38, 39. He is both the root and offspring of David: Rev. xxii. 16. As a Shepherd, he takes great care of his flock: John x. 27, 28. He feeds them on his word, and in the fruitful fields of his ordinances; and has appointed his ministers, as under-shepherds, to watch over and pay all necessary attention to them: John xxi. 16, 17. God will not forget his scattered people; and by rolling away their reproach, will make them to become as honorable as ever they have been despicable: Zeph. iii. 19, 20. The Lord will not fail to do his own work in his own time.

“Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord, for I am married unto you:” Jer. iii. 12—14. “For the LORD, the God of Israel, saith that he hateth putting away:” Mal. ii. 16. “Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled:” Luke xxi. 24. “God hath not cast away his people which he foreknew:” Rom. xi. 2. “If the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness?” ver. 12. He who scattered them abroad, knows how to collect them together.

"God hath not cast away his people which he foreknew." Rom. xi. 2.

God chose Israel, as a body, above all people in the world, to be a peculiar people to himself; they had special privileges, were carefully preserved, and highly regarded: Exod. xix. 5, 6. Christ first visited them in person; but though he looked upon them in their low estate, they would not receive him in his: John i. 11. They chose rather to let Christ go, than part with their prejudices and their sins: John iii. 19. The main body of the Jewish nation obstinately persevered in their sins, and perished in unbelief; but this was not the case with all: John i. 12. Their rejection cannot be total and final; no, the apostle startles at the thought, and exclaims "God forbid!" ver. 1. "*God hath not, utterly, cast away his people.*" For the Scriptures assure us, they will be brought to believe in their Redeemer whom they crucified. What saith the Scriptures?

"A voice was heard upon the high places, weeping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. Truly, in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel: Jer. iii. 21—23. They shall serve the Lord their God, in David (Jesus Christ) their king, whom I will raise up unto them. Therefore, fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished: Jer. xxx. 9—11. At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people: Jer. xxxi. 1. Hear the word of the Lord, O ye nations, and declare it in the isles afar off:" Jer. xxxi. 10. "God hath not cast away his people which he foreknew."

"Upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions." Obadiah 17.

DELIVERANCE shall be wrought out for Israel; though God may appear to have long forgotten them. He will return unto, own, help, and head them: Zech. i. 17. "*Upon Mount Zion,*" the gospel-church, from whence proceeded the New-Testament law, their deliverance shall be continually proclaimed, and prayed for: Isa. ii. 3. "*And there shall be holiness;*" for without it there can be no happiness: Heb. xii. 14. And wherever God designs to give glory, he never fails to give grace to prepare for it: Eph. i. 6, 7. The gospel must be preached in all the world; Matt. xxiv. 14; and the word of the Lord must accomplish that for which it was sent; Isa. lv. 11; "*and the house of Jacob shall possess their possessions.*"

"This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more: Jer. xxxi. 33, 34. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, the Lord our Righteousness: Jer. xxxiii. 15, 16. And I will set up one shepherd over them, and he shall feed them, even my servant David, (the Redeemer,) he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it: Ezek. xxxiv. 23, 24. In that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and will bring them down into the valley of Jehoshaphat, and will plead with them there," &c.: Joel iii. 1, 2. And they shall fear the Lord and his goodness in the latter days: Hos. iii. 4, 5.

“Nevertheless, when it shall turn to the Lord, the veil shall be taken away.”
2 Cor. iii. 16.

UPON the minds of all men there is a natural veil of ignorance and unbelief; and which, till removed, keeps them from understanding the mysteries of the gospel of Christ: Eph. iv. 18. The Jews have a thick veil of unbelief and deeply-rooted prejudice, against Christ and his holy religion, remaining upon their hearts: 2 Cor. iii. 15. They wilfully shut their eyes against the light; and God has justly suffered them to remain shut. “*Nevertheless*,” there is a time coming “*when it*,” the body of the Jews, “*shall turn to the Lord*,” from whom they have wandered, and “*the veil shall be taken away*.” See Isa. xxv. 6—8.

“Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee: Zech. ii. 10, 11. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy: he will rest in his love; he will joy over thee with singing: Zeph. iii. 17. For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part has happened to Israel, until the fulness of the Gentiles. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers’ sake. For the gifts and callings of God are without repentance. For as ye in time past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” Rom. xi. 25—32.

"The word of the Lord is tried: he is a buckler to all those that trust in him." Ps. xviii. 30.

HOPE in the promises of God is an anchor to the soul. Whatever storms or tempests are without, or however the swelling waves of corruption may roll within, yet the Christian knows that the God in whom he trusts is mightier than all; and, therefore, rests himself on the promises He has made to his people. David had frequently put the promises of the Lord to the test, but never found one of them once to fail him; he was, therefore, bold and daring. If a troop stood in his way he ran through them: 2 Sam. xxii. 30. If a wall crossed his path he leaped over it: Ps. xviii. 29. And when his enemies rose up against him they stumbled and fell: Ps. xxvii. 2. So that he could from experience say,

"The word of the Lord is tried." In every age of the world, the saints have tried it, and ever found it to be immovable as a mountain of brass: Deut. vii. 9. No matter how far forward some of the promises may appear to be, they shall all be performed in due season: Isa. xxv. 1. "The word of the Lord" has been tried often, and never failed in any one thing: 1 Kin. viii. 56. Whatever God promises, He performs; and we ought to consider his saying of it to be like his doing of it: Isa. xlvi. 11. Men frequently promise in order to deceive; but not so with God; for should the sun forget to rise, God will never fail to perform all his word: Heb. x. 23.

"He is a buckler to all those that trust in him." Yes, only take God at his word, and you will find by happy experience that he is your buckler. A buckler, or shield, is a piece of defensive armor, used to ward off the blows of swords or arrows. The *truth* and favor of God are the shield and buckler of all those that trust in him; Ps. v. 12; xviii. 2, 35; xci. 4. Nothing but consolation, sweet, strong, and lasting consolation, ariseth to poor sinners from the word of truth. You who have Jesus for your refuge, have the Lord for your buckler, and his tried-word for your support. Trust in, live to, venture your all upon him, and you will find every promise will be fulfilled by him: Numb. xxiii. 19. Read the word, search it, and trust in it. It has been tried often, and failed never.

"Heaven and earth shall pass away, but my words shall not pass away." Matt. xxiv. 35.

SUCH is the declaration of the mighty God, the everlasting Father, the Prince of Peace: Isa. ix. 6. Never was there a foundation so strong as that on which a disciple of Christ builds his faith; and that is laid in the promises of God. The mountains may be hurled from their seats, and buried in the mighty deep; Ps. xlv. 1—3; the pillars of heaven may tremble, bend, and break, but God's word remains the same: Isa. xl. 8. "*Heaven and earth shall pass away;*" for God has ordained that they should be changed: Ps. cii. 25—27. But the word of the Lord is settled in heaven; as also revealed on earth, and "*shall not pass away.*" Ps. cxix. 89. Turn which way you will, you meet with the mercy of the Lord, can trace his providence, and still find cause for depending on his truth, for all that he has promised. And that truth having never deceived you, what more can you want? what further evidence can you require? Is not eternal veracity sufficient? Is He not your Tower, your Rock, your Refuge, your Strength, your Redeemer, and your portion? Ps. lxi. 3; Isa. xxxii. 2. It was He who graciously invited you, entwined the cords of his love around your wandering heart, and drew you to himself: Jer. xxxi. 3; John vi. 44. The covenant which he has entered into with you has been sealed by his blood, and can never be broken: Isa. lv. 3. The Redeemer's dying legacy to all his dear children is PEACE; nothing but love dwells in his heart; and nothing but peace is heard from his lips.

Faith in the promises of God will remove all fears, and chase away all sorrow. Was he ever faithful and kind? He is still the same: Heb. xiii. 8. "Ye know in all your hearts, and in all your souls, that not one thing hath failed, of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof:" Josh. xxiii. 14; 1 Kin. viii. 56. JESUS, the *Logos*, the *Word*, the Maker of all things, who was made flesh, declares, that "*his words shall not pass away.*" John i. 1—3, 14. Our hope is established and strengthened through patience and comfort of the promises of God: Rom. xv. 4.

“The grass withereth, the flower fadeth; but the word of our God shall stand forever.” Isa. xl. 8.

NATURE and necessity are the Lord's; and none can limit him. He speaks the word and it comes to pass; and none can resist his omnipotent will: Numb. xxiii. 19. We have here,

1st. A true emblem of man; “*The grass withereth:*” so man, with all his boasted power, is not to be trusted to; for, in the height of all his enjoyments, he may be suddenly called upon to experience a sad reverse; to-day, he may be fat and flourishing; to-morrow, faded and lean; to-day, full and fruitful, to-morrow, sapless and dry. “*The flower fadeth;*” YOUTH may be blooming with beauty to-day; to-morrow, faded and gone. Though art and nature may combine to make a perfect beauty, there is nothing belonging to man that can be depended upon; for still, “*the flower fadeth;*” and the Lord alone is the only foundation on which we can build our hopes. Of what has MAN to boast, even in his best estate? And,

2d. The validity of the word of God; “*But the word of our God shall stand forever.*” He stretched out the heavens, hung their lofty arches with brilliant lamps; and created the earth and sea by the word of his power; and these shall all be changed; but He remains the same: Heb. i. 10—12. “The word of our God,” and that grace which is brought with it *to* us, and wrought by it *in* us, “shall stand forever:” 1 Pet. i. 23—25. When every creature-comfort withers and fades, a Christian has this best of all consolations left, “The word of God shall stand:” Ps. lxxxix. 34. In all generations the perfections of God are the same. He who divided the sea—rained bread from heaven—and broke the flinty rock, for the good of his people, remains ever the same: Deut. vii. 9. His words are clear and distinct, without the least deceit; and such as may well secure the confidence, and satisfy the desires of the weakest of all believers who hang upon them. Neither, heaven, earth, nor hell, have ever witnessed the least deviation from truth and justice on the part of God: Isa. liv. 9, 10. “The word of our God” has stood; does stand; and “shall stand forever.”

“He is faithful that has promised.” Heb. x. 23.

WE often break the promises we make with God ; but He never fails in anything he has promised to us. And, therefore, his faithfulness to his word may well encourage our faith in his promises: Hos. ii. 19, 20. Suffer not the carnal reasonings of the flesh, the contempt of wicked men, or the base insinuations of the devil, to put you to a stand. “IT IS WRITTEN,” is an argument sufficient to support your soul against every attack of the most wily foe. The world and its children may, yea, will prove false and fickle; but the foundation of God standeth sure: 2 Tim. ii. 19. That God has hitherto been faithful to his promises, I need only refer to your own experience; to the dangers, seen and unseen, he has protected you in, and brought you through; to the intricate paths through which he has led you; and the many troubles from which he has delivered you. Often has He caused light to break out of obscurity, and turned your midnight into noon-day: Deut. xxxii. 11, 12. He has been your unerring Guide, even when you knew not how to ask his counsel: Ps. xxv. 8. He has often confounded your unbelief, by supplying your needs unexpectedly; and though your faith has often failed, his goodness has remained.

Say, have you not hitherto found him a kind, faithful, never-failing fountain of mercy, goodness, and truth? Has he not frequently hushed your troubled breast, and in the sweetest accents spoken peace to your distressed soul? Jer. xxxi. 3. Recall to your mind the many times when he has literally fulfilled his word, by sending immediate answers to your prayers; and proved himself your helper, when every other help has failed you; and you will then be constrained to acknowledge, that “*He is faithful that has promised.*” You still have his faithful word, his precious promises, his solemn oath, all pledged for your security and salvation. “He is faithful:” ever plead his faithfulness; and let a remembrance of the past encourage you to trust him for the future; for “He is faithful.” Be not fickle, but faithful. Let FAITH carry you through all the ways of God, while you rely on the PROMISES of God; for “He is faithful that has promised.”

"The grace of our Lord Jesus Christ be with you all. Amen." Rev. xxii. 21.

CHRISTIAN READER:—After having laid before you so many of those "exceeding great and *precious* PROMISES," secured unto you by last will and testament of the adorable Redeemer, permit me now to assure you, that I desire nothing more, than that "*the grace of our Lord Jesus Christ may be with you*" in this life, to prepare you to be with him in the next. The apostle John could wish the church nothing more; and I can wish *you* nothing less. And that you might see the NATURE of this the apostle's and my wish, Observe,

GRACE is put for, (1) The free, eternal love of God, the spring and source of every other good: 2 Tim. i. 9. (2) 'The free imputation of Christ's righteousness, by which we become righteous in the sight of God: Rom. v. 20. (3) The work of the Holy Spirit, renewing the soul after the image of God, and assisting us in the discharge of all those duties required of us: 2 Cor. xii. 9. (4) That state of friendship and reconciliation with God which he graciously bestows: Rom. v. 2. (5) The free love, favor, and bounty of Jesus Christ: 2 Cor. viii. 9. (6) The pure doctrines of the Gospel of Christ, proceeding from grace: 1 Pet. v. 12. (7) A liberal and charitable disposition, wrought in the heart by the grace of God: 2 Cor. viii. 7. (8) Spiritual instruction and edification: Eph. iv. 29. (9) The office of apostleship, together with ability for the work of the ministry: Eph. iii. 8. (10) A lively sense of the free, undeserved favor of God in the soul: Rom. i. 7. (11) The love of God dwelling in the heart; or the assistance of divine grace: 2 Cor. i. 12. (12) Faith, patience, and other graces, that enable us to bear, and support us under afflictions: Phil. i. 7. (13) Eternal life, or final salvation, which God will graciously bestow, when Jesus Christ shall be revealed: 1 Pet. i. 13. (14) It is also put for something beautiful and graceful: Prov. iv. 9. And (15) For favor and friendship with man: Gen. xxxix. 4.

Such, beloved, is the nature of the apostle's wish, and of my most fervent prayer; and to which, I have no doubt, you will add, with me, your most hearty "*Amen.*" So be it—LORD, as thy servant has desired. So let it be.

AN APPENDIX:
CONTAINING A COMPENDIUM OF THE BIBLE:
WITH ILLUSTRATIONS, ETC. ETC.

BIBLE.

The word, "BIBLE," signifies *Book*; and is so called on account of its being a Book of Books; sixty-six in all. The whole Bible, consisting of the Old and New Testaments, is commonly called the "SCRIPTURES;" and which signifies, *writings*. They were written by different persons, at different times, and in different places; and since the canon of Scripture has been filled up, as also before, the whole is called, "*The book of the LORD*:" Isa. xxxiv. 16. They were inspired by the LORD; and abound with the most sublime descriptions of him: 2 Tim. iii. 16, 17. The Bible describes, not only the nature of God and what He is in himself, but also the relations in which he stands to us as his creatures: Isa. lxiii. 16; Mal. ii. 10. And scarcely could there be a question asked, by any serious mind, concerning the Divine Being, but may be answered by the Scriptures. They are sanctioned by the Lord; and he has affixed his seal to the truth of them. See Isa. lv. 10, 11; Rom. i. 16; 1 Thess. ii. 13. They find us far from God, and mark out the path by which we are brought back to our Father's house: Isa. liii. 6; John iii. 16—18. If you would gain *instruction*, attentively read the Bible; for that is a book of knowledge, with every page replete with sacred information: 2 Tim. iii. 15. If you want *examples*, you will find the Bible a book of models; for the precepts there contained, not only describe what men ought to be, but, in living characters, show what they really were: Heb. xi. To gain *excitements* you have only to read the Bible, and you have a book of motives the most powerful; addressed, not only to the understanding, but to the conscience and heart. If you need *encouragements*, all you have to do is to read your Bible; for there you have a book of "precious promises" and "strong consolations;" suited to every case, and well calculated to meet every emergency: Ps. xix. 7—11.

THE Old Testament was chiefly written in the Hebrew language, and the New Testament in the Greek. The present English Bible was translated out of the original tongues in the reign of King James I. It contains two collections of writings, distinguished by the titles of the Old Testament and the New Testament. The former contains the successive revelations of the will of God to man before the birth of Christ; and the latter comprises the writings of the Evangelists and Apostles of the Redeemer. The two parts include sixty-six books. The ancient Jews classed the thirty-nine books of the Old Testament in three divisions; and those portions were called, 1st. The *Law*; 2d. The *Prophets*; and, 3d. The *Holy Writings*. The law, containing the five books of Moses, was called the Pentateuch; from a word signifying five instruments. The prophets included Joshua, Judges, the two books of Samuel, and the two books of Kings, which were called "the Former Prophets." And the "Latter Prophets" comprised Isaiah, Jeremiah, Ezekiel, and the twelve smaller prophetic books from Hosea to Malachi, which were all reckoned one book. The Holy Writings comprehended the book of Ruth, the two books of Chronicles, Ezra, Nehemiah, Esther, Job, the Psalms, Proverbs, Ecclesiastes, Solomon's Song, Lamentations, and the book of Daniel.

When "LORD" is printed in capital letters, it is in the original, "JEHOVAH." All words printed in *Italics* are not in the original, but are merely designed by the translators to make it read in English; for without such words, the sense, in many places, would be incomplete.

That arrangement of the Sacred Writings adopted in our Bibles, is not regulated by the exact order of time; although it is universally allowed, that the book of *Genesis* is the first, and the prophecy of Malachi the last of the books of the Old Testament.

The books of the Bible, when first written, were not divided into chapters and verses; neither were there any marks of punctuation, or stops; but letter followed letter as if every line had been a single word. The Jews, however, began very early to point their sections; though it is not certain when this improvement was made.

The division of the several books into chapters and

versés is a modern invention; and though useful in many respects, there are serious disadvantages attending it; for by it the sense of the writer is frequently obscured. For example: The first verse of the seventh chapter of the second epistle to the Corinthians should be read along with the sixth chapter. In order, therefore, to obtain a general view of the plan and connection of any particular book, it should be carefully read all through, without paying the least regard to this arbitrary division.

In the New Testament, it frequently occurs that *names* are differently spelt from what they are in the Old. For example: Isaiah is called *Esaias*: Matt. iii. 3; Isa. xl. 3, 4. *Joshua*, who was a type of the Redeemer, is, according to the true signification of his name, called *JESUS*: Acts vii. 45; Heb. iv. 8. Hosea is called *Osee*: Rom. ix. 25; Hosea i. 10; ii. 23. This should ever be kept in mind, or we may make many serious mistakes in reading. To properly understand the true meaning of any passage, or chapter, it will be well to consider the whole design of the writer; and this will be readily discovered by the preceding and following parts of the same book.

TABLE OF BOOKS, &C.

THE following table is believed to contain accurate particulars of the English version of the Bible; and though it may profit but few, it will probably please most readers.

	In the Old Testament.	In the New Testament.	Total.
Books	39	27	66
Chapters . . .	929	260	1,189
Verses	23,214	7,959	31,173
Words	592,493	181,253	773,746
Letters	2,728,100	838,380	3,566,480

The middle chapter and the shortest in the Bible, is the one hundred and seventeenth Psalm: the middle verse is the eighth of the one hundred and eighteenth Psalm. The nineteenth chapter of the second book of Kings and the thirty-seventh chapter of Isaiah are both alike. The twenty-first verse of the seventh chapter of Ezra has all the letters of the alphabet in it, excepting J.

☞ The reader will observe, that, in noticing the

several books of the *Bible*, the figure or figures on the left, designate the chapter to which the remarks immediately following belong.

GENESIS.

GENESIS signifies creation, generation, or beginning. This book was written by Moses: it relates the history of the Creation, and about twenty-four generations descended from Adam. It contains a history of about 2369 years.

CHAPTER 1. Tells us how the world was made. 2. Of the formation of man, and his happiness in Eden. 3. The fall of Man—the Serpent cursed, and the Saviour promised. 4. The births, trades, and religions of Cain and Abel—the murder of Abel—the curse of Cain—and building of the first city. 5. The genealogy, ages, and deaths of the PATRIARCHS from Adam to Noah—the godliness and translation of Enoch. 6. The provoking wickedness of the antediluvian world—Noah's finding favor with God—the order, form, and end of the ark. 7. The preservation of Noah and his family—the beginning, increase, and continuance of the flood. 8. The assuaging of the waters—Noah's leaving the ark—his sacrifice accepted—God's covenant with him. 9. God's covenant established—the rainbow as a sign—Noah's drunkenness—Canaan cursed—Shem blessed—and Japheth prayed for. 10. Nimrod, the first monarch. 11. The building of Babel—the confusion of tongues—the generations of Shem—and of Terah, the father of Abram. 12. Abram's call, blessing, and promise of Christ—Canaan is promised to him and his seed. 13. Abram and his nephew Lot separate by disagreement—Lot removes to Sodom. 14. The battle of four Kings against five—Lot is taken prisoner and rescued by Abram. 15. Isaac is promised—and the promise of Canaan renewed. 16. Hagar is afflicted—comforted by an angel—Ishmael is born. 17. The change of Abram's name to that of Abraham, and his wife Sarai's to that of Sarah, in token of a greater blessing—Isaac is again promised—Abraham and Ishmael are circumcised. 18. Abraham entertains three angels—he intercedes for the men of Sodom. 19. Lot entertains two angels—the Sodomites

are stricken with blindness—Sodom and Gomorrah are destroyed—Lot escapes to the mountains—his wife is a pillar of salt—he commits drunkenness and incest. 20. Abraham denies his wife through fear, loses and regains her. 21. The birth and circumcision of Isaac—Sarah rejoices—Hagar and Ishmael are sent away. 22. The trial of Abraham's faith in offering up Isaac. 23. The age and death of Sarah—the purchase of Machpelah, where Sarah was buried. 24. Abraham swears his servant, and sends him to seek a wife for Isaac—his journey—Rebekah meets him, invites him home, introduces him to her friends, and consents to go with him—he brings her to Isaac, and she becomes his wife. 25. The age, death, and burial of Abraham—age and death of Ishmael—birth of Esau and Jacob—Esau sells his birthright. 26. Isaac removes to Gerar because of famine—God blesses him there—he is reproved for denying his wife—he grows rich—Esau survives. 27. Jacob feigns himself to be Esau, and obtains his father's blessing. 28. The Vision of Jacob's Ladder—his vow. 29. Jacob's first interview with Rachel—he covenants for her—he is deceived with Leah—births of Reuben, Simeon, Levi, and Judah. 30. Rachel bears Joseph—Jacob becomes rich. 31. Jacob leaves Laban and is pursued by him. 32. Jacob wrestles with an angel—is called Israel—and made to halt. 33. The meeting of Jacob and Esau—their kindness to each other. 34. Dinah is ravished by Shechem—the sons of Jacob slay the Shechemites, and spoil their city. 35. Benjamin is born—Rachel dies. 36. Esau's wives—the Kings of Edom. 37. Joseph is hated of his brethren—his dreams—his death conspired—is sold to the Ishmaelites—is sold to Potiphar. 38. The birth and sin of Onan. 39. Joseph is advanced in Potiphar's house—resists the temptation of his mistress—is falsely accused, and cast into prison. 40. The dreams of the butler and baker of Pharaoh in prison—Joseph interprets them. 41. Pharaoh's two dreams—Joseph interprets them—gives Pharaoh advice—is advanced—begets Manasseh and Ephraim—the famine commences. 42 to 47. Contain the remaining part of the history of Joseph. 48. Joseph with his sons visit Jacob in his sickness, who blesses them, and fore-

tells their return to Canaan. 49. Jacob blesses his sons—charges them concerning his burial—and dies. 50. Joseph goes to bury his father—the funeral—Joseph comforts his brethren who begged his pardon—his age—he lives to see the third generation of his sons—foretells to his brethren of their return—takes an oath of them concerning his bones—he dies—is embalmed and put into a coffin in Egypt—in which he was carefully preserved.

EXODUS.

THIS is the second book of MOSES; and is called *Exodus*, on account of its relating to the history of the Israelites' leaving Egypt; as the word signifies *departure*, or *going forth*. It is a narrative of the transactions of about 145 years, from the death of Joseph, to the erection of the tabernacle, in the year of the world 2514.

Chapter 1. Describes God's kindness and the Egyptians' wickedness to Israel. They were oppressed—enslaved, and their children murdered. 2. The birth and preservation of Moses. 3. God's appearing unto Moses in the burning bush. 4. God's message by Moses to Pharaoh. 4 to 12. Moses' miracles—the ten plagues on Egypt—the departure of the Israelites. 13 to 19. Their passage through the sea—the destruction of Pharaoh and his host in the same—their journeyings to mount Sinai. 20. The ten commandments. 21 to 23. Laws for servants and different crimes. 24. Moses is forty days in the mountain. 25. The orders given to Moses for the erecting and furnishing of a tabernacle to the honor and service of God. 26 and 27. Further instructions concerning the tabernacle for the worship of God. 28. Aaron and his sons are set apart for the priest's office. 29. Orders given concerning the priests—the altar—and daily sacrifice. 30. The altar of incense, and ransom of souls. 31. The observation of the Sabbath again commanded—Moses receives the two tables. 32. The people in the absence of Moses make and worship a calf. 33. The Lord talketh familiarly with Moses. 34. Moses, after forty days, returns from the mount with the two tables. The 35th and five fol-

lowing chapters, relate to the Sabbath—the free gifts—the liberality of the people—the ark—the altar—the clothes of service—and the rearing of the tabernacle.

Saint Paul, in the tenth chapter of his first epistle to the Corinthians, has furnished us with a practical improvement of many of the events recorded in this book.

Moses—the vision of the burning bush—the pillar of cloud and fire—the manna—the rock—and the tabernacle, were all typical, and pre-figured Christ. The deliverance of the children of Israel from Egyptian bondage, strikingly sets forth our deliverance from sin; and their journeyings through the wilderness, resemble ours through this world.

LEVITICUS.

THIS third book of Moses is called *Leviticus*, because it treats chiefly of those laws and offices relating to the Levitical priesthood. The first seven chapters prescribe the laws of the various offerings. In the eighth chapter we have an account of the consecration of Aaron and his sons to the priest's office—the death of Nadab and Abihu, two of Aaron's sons, for offering common fire, which God had forbidden. 11 to 15. The laws relating to uncleanness, and means of purification. The 17th and five following chapters contain laws prohibiting the eating of blood—sacrificing to devils—thefts—alliance with the Canaanites, and other sins. 23. Laws for the feasts of passover—pentecost—trumpets—expiation—and the feast of tabernacles. 24. One is punished with death for blasphemy. 25. Rules laid down for the years of release and Jubilee. 26. Mercy is promised to the penitent, and vengeance threatened to the disobedient. The last chapter gives regulations concerning things devoted to the Lord.

The best commentary that can be given to this book, is the epistle to the Hebrews. The things here described are but the *shadows* of which Christ is the *substance*.

NUMBERS.

SUCH is the name of the fourth book of Moses; and is so called because it relates to the numberings and journeyings of the Hebrews in the desert. It is a history of

about thirty-nine years. It shows how the promise to Abraham was literally fulfilled: See Gen. xv. 5. This promise has also a spiritual fulfilment: Gal. iii. 29. This book gives an account of the journeyings—murmurings—and punishments of the Israelites. Chapter 22, gives an account of Balak's fruitless attempts to curse them. The brazen serpent is a striking type of the Redeemer, who was hung on the cross—and is held up on the pole of the gospel: See chap. 21; and John iii. 14, 15; xii. 32, 33.

DEUTERONOMY.

DEUTERONOMY is the last book of Moses. Its name signifies the *second law*; or a *second edition* of the law. It briefly recounts many of the circumstances recorded in the former books; and records no new history but that of the death of Moses in the last chapter. The eighteenth verse of the eighteenth chapter is a very clear prophecy of Christ. Notwithstanding this book contains much of what has gone before it, it may be considered more sublime, and its matter plainer, than either of the former books. It is full of instructions; and abounds with practical directions, as applicable to us as to Israel.

JOSHUA.

WE are not certain that Joshua wrote this book, though it is called by his name; but if any one else wrote it they must have had his journals or memoirs. Joshua was first called Oshea; Numb. xiii. 16; or Hoshea; Deut. xxxii. 44; but to show that he would render Israel safe and happy, he was called Jehoshua or *Joshua*, which signifies *the Saviour*; hence he is called *Jesus*: See Acts vii. 45; Heb. iv. 8. Joshua was a descendant of Ephraim; and was born, A. M. 2460. The book of Joshua contains the history of about thirty years; it gives an account of the conquest and division of the land of Canaan—the happiness of God's peculiar people—the awful judgments inflicted on their enemies—and shows how exactly God fulfilled his promises to Abraham, in giving to his seed Canaan for a possession. When Joshua found that his end drew near, he assembled the Hebrews and briefly recounted to them the

great things that God had done for them and their fathers; and caused them to renew their covenant with God in the most solemn manner. He died at the age of one hundred and ten years; and was buried at Timnath-serah: See chap. xxiv.

Joshua might be considered a very distinguished type of the Redeemer. God called and qualified him for his office, and was with him in all his undertakings: and even his *name* is pregnant with salvation.

JUDGES.

THIS book contains the history of about 309 years; and is a very short account of the affairs of Israel, from the death of Joshua to that of Sampson. It contains two parts—the first one ending at the sixteenth chapter, and which comprises a regular history; and the five following chapters contain some remarkable events which happened during that time. The Jews had ordinary judges both for civil and religious causes. The high priest was a kind of supreme judge. No judge was allowed to receive presents; nor to regard men either for poverty or greatness; and all were required to honor them: See Exod. xxiii; Deut. xvi. 18—20. Some of them were immediately called of God, and others were elected by the people: See the third and eleventh chapters.

The judges executed the laws—reformed or protected religion—punished malefactors—had the sole management of peace and war—and had an absolute authority in deciding causes. But they levied no taxes, and had no other attendance than what their own income would allow them.

In the sinful conduct of the Israelites, we cannot help observing the awful depravity of man—the certainty of punishment following sin—and the goodness of God in forgiving sins; while all their temporal deliverers may point to Christ, our Captain, Deliverer, and Judge.

RUTH.

WE have in this book a short history of the domestic affairs of one particular family; and it is probable, that Samuel was the writer of it. Its design is to show us how conversant Providence is about all our private

concerns; and to teach us to acknowledge God in all our ways; and to lead us to Christ, who descended from Ruth; a part of whose genealogy concludes the book: See Matt. i. 5. In the first chapter, we have an account of the afflictions of Naomi and Ruth. 2. Of their industry and humility. 3. Of their being brought into an alliance with Boaz. 4. Their happy settlement.

Let us follow Christ as Ruth followed Naomi; and then, like her, we shall not lose our reward: See chap. i. 16, 17: and then say the same of Christ.

1 SAMUEL.

THIS book contains the history of about eighty years—the prayer of Hannah—the birth of Samuel—the destruction of Eli's house—the Israelites requiring a king—the anointing of Saul—and of David—the persecutions of David—and the death of Saul and his sons. And from the whole we may learn the great difference that is made by true religion. Compare the conduct and end of Saul with that of David; and the behaviour of Eli's sons with that of Samuel.

From the history of Eli, Samuel, and David, we may learn, that it is through much tribulation we must enter the kingdom of heaven. See Acts xiv. 22. And in Eli's sons, Saul, and Nabal, we may observe, that sin is the high-road to ruin, misery, and death. But above all, let your eye of faith be fixed on Christ, of whom David was a type; and by looking at the oppositions—afflictions—persecutions—deliverances—and final triumph of David, you may be enabled to see much of your Saviour; and learn that his grace has ever been sufficient for all who have put their trust in him.

2 SAMUEL.

IN this book we are furnished with a history of the reign of David for about forty years. It gives an account of his accession to the throne—his victories—and his attempts to promote religion. Chapter 11. Contains the account of David's sin in the case of Uriah. 12. Nathan's parable of the ewe-lamb, and birth of Solomon. 13. Amnon ravishes Tamar. 14 to 19. The rebellion of Absalom. 20. Rebellion of Sheba.

21. Three years famine—Saul's seven sons hanged—the bones of Saul and Jonathan are buried. 24. The plague in consequence of David's compelling Joab to number the people—and his deep repentance of his sin.

In David's fall, we may easily discover the strength and prevalence of man's corruption; and in his recovery the extent and efficacy of divine grace. It is probable that Samuel wrote the history of his own time; and that, after his death, some of the prophets that were with David continued it. David's reign prefigures the reign of Christ. See Rom. xv. 4; Luke i. 31—33.

1 KINGS.

THIS book contains the history of 126 years. In chapter 1. We have an account of Solomon's appointment to the throne. 2. Of David's death. 3 to 10. The glorious reign of Solomon—the building of the temple—the Queen of Sheba's admiration of Solomon's wisdom—his gold—and his chariots. 11. The cloud behind which Solomon's sun went down. 12 to 14. The divisions in the kingdom in the reign of Rehoboam—his and Jeroboam's reign. (From the time the kingdom was divided, the *ten* tribes were called *Israel*; and the *two* tribes of the kingdom of Judah were called *Jews*.) 15, 16. The reigns of Abijah and Asa over Judah—and Baasha and Omri over Israel. 17 to 22. An account of Elijah's miracles—Ahab's success—wickedness—and fall.

From the whole, it is evident that *kings* are but *men*; and, as such, are mortal and accountable. However we may look upon Solomon's person, his quiet reign seems to be a type of the peaceful reign of the Redeemer. There can be no doubt of the temple itself, wherein sacrifices were offered, being a figure of the church of Christ. When Israel followed the Lord, it went well with them, but no longer.

2 KINGS.

WE have in this book the history of 344 years. Chapters 1 and 2 contain the account of Elijah's fetching fire from heaven—and ascending in a chariot of fire to heaven. 3 to 7. The many miracles of Elisha. 8

to 10. Of the anointing of Hazael and Jehu—the former for the correction of Israel—and the latter for the destruction of the house of wicked Ahab. 11 to 16. The reigns of the several kings of Judah and Israel. 17. The captivity of the *ten tribes*. 18 to 20. The glorious reign of good old Hezekiah—his sickness—prayer and death. 21. Manasseh's wicked reign and death. 22. Josiah's good reign. 23 to 25. Josiah's death—the siege and destruction of Jerusalem by the king of Babylon. The *TEN tribes* of Israel, for their wickedness, were carried captive to Assyria. And about 160 years afterward, Judah was carried captive to Babylon.

We may learn from the whole, that, while righteousness exalteth a nation, sin is a disgrace to any people. Observe the faithfulness and goodness of God.

1 CHRONICLES.

IN the first nine chapters of this first book of Chronicles, we have a collection of sacred genealogies from Adam to David; with many other short, but useful passages, not before inserted. From 10 to 21, we have a repetition of the removal of the kingdom from Saul to David—of David's reign—his victories—and his sin in numbering the people, which caused the death of 70,000—and the staying of the plague. 20 to 29. An original account of David's settling the church-affairs—and the preparations he made for building the temple.

The genealogies are of importance, to prove that Christ came of the seed of Abraham. And David is a bright example of zeal and piety; though not without some spots, which show the best of men to be but mortal.

2 CHRONICLES.

THE first nine chapters of this book contain an account of Solomon's peaceful reign—his greatness—his laborers for building the temple—the place and time of building the temple—the dedicated treasures—the queen of Sheba's admiration of Solomon's wisdom—his gold—his chariots and horses. 10 to 12. The reproachful reign of Rehoboam. 13. The three years' reign of Abijah. 14 to 16. The long and comfortable reign of Asa. 17 to 20. The pious and successful reign of

Jehoshaphat. 21, 22. The wicked and short reigns of Jehoram and Ahaziah. 23. Jehoiada restores the worship of God. 24, 25. The reigns of Joash and Amaziah—their falling to idolatry—and deaths. 26. The long and prosperous reign of Uzziah; who, for invading the priest's office, was smitten with a leprosy. 27. The orderly and prosperous reign of Jotham. 28. The impious reign of Ahaz. 29 to 32. The pious and glorious reign of good Hezekiah—and destruction of the Assyrian host by an angel of the Lord—Hezekiah's death—and Manasseh's accession to the throne. 33. The infamous reigns of Manasseh and Amon. 34, 35. The good reign of Josiah. 36. The destructive reigns of the sons of Josiah.

In the two books of Chronicles, we have a general view of the whole history from the Creation to the return of the Babylonish captivity; in all, about 3468 years. The whole history is confined to the kings of Judah.

EZRA.

THE history of this book is the accomplishment of Jeremiah's prediction concerning the return of the Jews out of Babylon, after 70 years captivity. Ezra, whose name signifies *a helper*, preserved the records of that great revolution, and transmitted them to the church in this book. In chapters, 1, 2, we have the account of their return from Babylon. 3 to 7. Of the rebuilding of the temple—the oppositions made by their enemies—its completion, and dedication. 7, 8. Of Ezra's coming to Jerusalem with the commission of the king Artaxerxes—and of Ezra's companions who came with him. 9, 10. Of the great service Ezra was to the people—his compelling those who had married strange wives to put them away—his mourning—prayer, and confession.

This book gives the history of about 80 years; and shows the benefit of afflictions to those, who, like the Jews in their captivity, seek after God. It ought also to excite us to be more than ever zealous in the cause of God, however we may be persecuted and depressed; seeing that they who trust in Him will in the end triumph.

NEHEMIAH.

NEHEMIAH, whose name signifies *consolation*, was

governor of Judeah for twelve years, under Artaxerxes, king of Persia. Chapters 1 and 2, inform us of the great concern Nehemiah had for Jerusalem—and the commission he received from the king to go thither. 3, 4. The great opposition he had to contend with in building the wall of Jerusalem. 5. The manner in which he redressed the grievance of his people. 6. The finishing of the wall, to the terror and confusion of their enemies. 7. His account of the people with their substance. 8 to 10. The solemn duties he called the people to. 11. The choosing of the rulers—and a catalogue of their names. 13. The names of the priests and levites—the dedication of the walls. 13. His great zeal in reforming different abuses.

This truly pious man probably wrote his own history; and after he had governed the Jewish state about thirty-six years he died, about A. M. 3595. The great love that he bore to his afflicted brethren is a pattern we should imitate.

ESTHER.

ALTHOUGH the *name* of GOD is not in this book, the *hand* of God is plainly to be seen all through it. ESTHER, whose name signifies *secret*, gives an account of a most remarkable interposition of Divine Providence on the behalf of those Jews who were scattered abroad among the heathen. The history is continued through a period of about 20 years. We are informed in chapters 1 and 2, how Esther came to be queen, and Mordecai to be so highly honored at court. 3. The cause of Haman's hatred—and the arts by which he obtained an order to destroy all the Jews. 4. The great distress of the Jews on account thereof. 5 to 7. Haman's particular plot to take the life of Mordecai defeated—and himself hung upon the lofty gallows he had erected for Mordecai. 8. The defeating of the general plot against the Jews—Mordecai's honor and the Jews' rejoicing. 9, 10. The hanging of Haman's sons—and the care that was taken to perpetuate the remembrance of this deliverance.

It is a matter of great uncertainty who wrote this sacred story; but perhaps none were better qualified to do it than Mordecai himself. Various were the links in the

chain with which this deliverance was effected; and the whole goes to prove, that, "*the eyes of the Lord are upon the righteous, and his ears are open to their cry*:" Ps. xxxiv. 15. "He taketh the wise in their own craftiness." Job v. 13: 1 Cor. iii. 10.

JOB.

JOB, whose name signifies *he that weeps*, was a celebrated inhabitant of the land of Uz; and is supposed to have lived before Moses. But that *he did live* is quite certain; for God mentions him as a righteous man, together with Noah and Daniel: Ezek. xiv. 14, 20. And the apostle James speaks of his patience and happy end; James v. 11. This book stands unconnected with any other; and may be considered *doctrinal*, though the dialogues are *poetical*; and it is called one of the *poetical books*. It contains an account of Job's heavy afflictions, and his great patience under them; his deliverance from them, and happy end.

The first chapter informs us of the piety, riches, and religious care of Job for his children—of the loss of his goods and children—his mourning, and blessing God. 2. Of his sore bodily affliction—his wife's telling him to curse God. 3. He complains of life because of his anguish. His chief friends during his afflictions, were, Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite, and a young man named Elihu. Long conferences were held between them; and though they mistook Job's case, and charged him with hypocrisy, they gave many excellent advices to duty, and intermingled many useful hints concerning God. Elihu's discourse in chapters 32 to 42, appears to have had the best effect upon Job's mind. He humbles himself to God, who stirs him up to shew his righteousness, power, and wisdom.

Job's troubles were no sooner removed, than his friends came in from every quarter with presents; and it was not long before his riches were double what they had formerly been. As God found no fault with Elihu, it appears that what he said was true; and from his finding fault with Job and his other friends for their speeches, it is evident, also, that we must not look to them as a perfect standard for our faith and practice; but must let

other parts of Scripture determine how far we are to follow them. We may consider Job as a patient sufferer; and imitate his faith in the Redeemer. See Job xix. 23 to 29. If we look upon him as a type of Christ, and he appears to be a very striking one, we may well exclaim, How rich was HE who for our sakes became poor, that we through his poverty might be rich! 2 Cor. viii. 9. How great were his sufferings from God! Rom. viii. 32. How greatly was he tried by Satan! Matt. iv. 1 to 11. How falsely accused and insulted by men! Luke xxiii. How surprisingly great his patience and resignation! Matt. xxvi. 42. How highly exalted after his humiliation and suffering! Phil. ii. 6—11. How numerous and honorable his family, after his poverty and affliction! Heb. ii. 9—13. It will be well for us, in all things to imitate Job, as far as he resembles our dear Redeemer, who has commanded us to learn of him.

PSALMS.

THIS book is one of the most extensive and useful in the Bible. The Psalms were composed by different persons, and at different times; and there can be no doubt of David's having composed most of them. They contain the sum of the whole Bible; and are suited to every case and condition of the saints. And in order to assist you in finding those that will be best suited to your case, I have given the following list of the Psalms:

Psalms describing the majesty, power, glory, and other attributes of God—8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95, 96, 97, 99, 104, 111, 113, 114, 115, 134, 139, 147, 148.

Penitential prayers are found in 6, 32, 38, 51, 102, 130, 143.

Prayers for pardon of sin—25, 38, 51, 130.

Prayers for God's help—7, 17, 26, 35, 44.

Prayers when lawfully detained from public worship—42, 43, 63, 84.

Prayers when cast down by affliction—13, 22, 69, 77, 88, 143.

Prayers when laboring under persecutions or afflictions—44, 60, 74, 79, 80, 83, 89, 94, 102, 123, 137.

Confidence in God in afflictions—3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86.

Confidence in God when in trouble—4, 5, 11, 28, 41, 55, 59, 64, 79, 109, 120, 140, 142.

Intercession—20, 67, 122, 132, 144.

Psalms of adoration and praise, exhibiting God's love, mercy, and goodness to his people—23, 34, 36, 91, 100, 103, 107, 117, 121, 145, 146, 150.

The characters of good and bad men—their happiness and misery—1, 5, 7, 9, 10, 11, 12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133.

The vanity of human life—39, 49, 90.

Humility—131.

The excellency of God's law—19, 119.

Advice to judges—82, 101.

Historical—78, 105, 106.

Prophetical—2, 16, 22, 40, 45, 68, 72, 87, 100, 118.

Psalms of thanksgiving for mercies to particular persons—9, 18, 22, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144.

To the Israelites—46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

This book is referred to in Luke xxiv. 44; and is there called "*the Psalms*." The apostle Peter calls it "*the Book of Psalms*:" Acts i. 20. Some of the Psalms that have not David's name in their title, are elsewhere ascribed to him; as Ps. ii., Acts iv. 25; and Psalms xcvi. and cv., 1 Chron. xvi. 7. David was a type of Christ, as was the Jewish nation of God's worshipping people—and their Canaan, of that rest into which we enter by believing in Jesus, our *Joshua*.

An acquaintance with the two books of Chronicles will greatly assist you in the studying of the Psalms; for there you have the history of the writer of them. And the more you become acquainted with experimental religion, the more highly will you prize the book of Psalms. For whatever the situation might be in which you may be placed, you may always meet with something in this book adapted to your case. And whatever may be your errand at a throne of grace, you may from thence derive something to assist you in the delivery of it; and always find a running stream to quench your thirst, and cheer your soul.

PROVERBS.

SOLOMON spake three thousand proverbs; and his Songs were a thousand and five: 1 Kings iv. 32. The most part of this book consists of short, independent sentences, spoken by Solomon, the wisest of men. It is generally supposed, that Solomon, whose name signifies *peaceable*, wrote this book of *proverbs* about the middle of his life, when his understanding was in full vigor, and under the inspiration of the Spirit of truth. This book abounds with short sentences generally understood, easily remembered, and not difficult to practise. Many have not always leisure to read, or penetration to comprehend long discourses; but *proverbs* neither burden the memory, nor puzzle the understanding.

The latter part of the first chapter exhibits the gospel-call—and the awful calamities brought upon the Jews, and others, by rejecting it. The eighth, and former part of the ninth chapters, represent Jesus Christ in his person, office, and benefits. The rest of the book relates, in general, to moral virtues and their contrary vices. This book stands unrivalled for wise speeches and wholesome advices. And it is a sad reflection upon the writer of such a book, having so awfully apostatized from God in his old age; and should be a warning to those who are the most useful, never to grow proud, or think themselves secure. And as God made use of him as a PEN, in making known His will to us, we should never think the worse of, but attend to, the instructions given. We have a short, but sad, account of his abominable conduct and doubtful end, in the eleventh chapter of the first book of Kings. "*Tell it not in Gath!*" 2 Sam. i. 20.

ECCLESIASTES.

SOLOMON, in the title of this book, writes himself "*the son of David, King of Jerusalem;*" perhaps on account of his influence being less over the ten tribes, than what it was at the time he wrote his book of Proverbs; for there he writes himself "*the King of Israel:*" Prov. i. 1. This book appears to have been written in his old age; after he had in vain tried to find satisfaction in the wealth, honor, and pleasures of the world, and the gratification of every sense. By some,

this book is called "*penitential*;" but to me, it looks like a *penitential*; that is, a book directing the degrees of penance, rather than one expressing *penitence*.

No one ever possessed the advantages that Solomon did, for proving that no created good can satisfy an immortal soul; and that real happiness is to be found in God alone; and the conclusions here given us, he has drawn from his own experience. In the first chapter he shows, that all human courses are vain. 2. That one event happeneth to the wise and the foolish, yet one is better than the other. 3. There is a time to every purpose. 4. How vanity is increased. 5. Vanity in murmuring, oppression, and riches. 6. Vanity of riches without use. 7. The remedies against vanity are a good name—mortification—patience—and wisdom. 8. It is well with the godly. 9. Like things happen to all—God's providence over all—wisdom is better than strength. 10. Observations on wisdom and folly. 11. The day of judgment to be thought of in youth. 12. God should be sought early; as an early consideration of divine things is the only infallible remedy against vanity.

Attend to the preacher's godly directions; but imitate none of his ungodly actions: for, though Solomon was the writer, God was the Dictator.

SOLOMON'S SONG.

THIS book is an allegory, written by Solomon, and is commonly understood to represent the mutual love of Christ and his Church, under the endearing and well-known figure of a bridegroom and bride. Many strange opinions have been given of it; and to such as read it with a carnal, and especially a wanton mind, it is the savor of death unto death. Some have supposed that he wrote it while very young;—long before his book of Proverbs. It is called a *song of songs*;—and we are constrained to acknowledge, that *Solomon's* songs are very unlike those of his father DAVID. The *name* of God is not once mentioned throughout the whole of this book; nor was it introduced as the other books of Scripture were, by vision; nor any other mark of immediate revelation; neither does it contain any expression of natural religion;—nor is there any part of it ever

quoted by any of the New-Testament writers. The advice given by the Jewish doctors to their young people, was, not to read it till they were thirty years of age; lest, by reading it with corrupt minds, they should suck out poison instead of food and medicine. But, admitting it to be Scripture, we are assured of its being given by inspiration, and that for our profit: 2 Tim. iii. 16. It might very easily be taken in a spiritual sense by those for whom it was first composed; viz. the Jews; but more especially by the Christian church, who have much clearer displays of divine love under the gospel, than what they had under the law.

God sometimes spake of himself to the Jewish church as a Husband; Isa. liv. 5; Hos. ii. 16, 19; and rejoiced in the same as his bride: Isa. lxii. 4, 5. But more frequently is Christ spoken of as a Bridegroom; Matt. xxv. 1; Rom. vii. 4; 2 Cor. xi. 2; Eph. v. 32; and the church as the bride, the Lamb's wife: Rev. xix. 7; xxi. 2, 9. It is impossible for any unconverted person rightly to understand this book; but those who can truly say of Christ "*this is my beloved,*" and consider him to be "*the fairest among ten thousands and altogether lovely,*" may read it to advantage.

ISAIAH.

THIS and the fifteen following books are *prophetical*; they abound with figures borrowed from nature. The sun, moon, and stars, are frequently made use of to represent kings, queens, and others in authority; mountains and hills, to set forth kingdoms and cities; marriages to show God's covenant-love; and adultery, departure from God.

A *prophet* is one who has an intimacy with, and an interest in heaven; and, consequently, a commanding authority upon earth. *Prophecy* is put for the whole of revelation: 2 Pet. i. 20, 21. It will greatly assist you in studying the writings of any prophet, to read those chapters in the historical books which give an account of the times in which that prophet lived. You will find the history of the times in which ISAIAH lived, in 2 Kings, chap. xiv. to xx., and 2 Chron. xxvi. to xxxiii. He began his predictions in the reign of *Uzziah*, and prophesied to *Hezekiah*; for about 60 years. He has very fitly been

called the Evangelical Prophet; on account of his so fully describing the Saviour. He prophesied of the Redeemer between 7 and 800 years before he came into the world; notwithstanding, his predictions give as minute a description of him, as though he had been an eye-witness to the whole. His chief scope appears to have been the foretelling of the incarnation, sufferings, and glory, of the Messiah;—the erection of his church among the Gentiles;—the rejection of the Jews, and their final restoration.

In chapters 7 and 14, he speaks of the Saviour's birth. 53. Of his sufferings and death. 52 and 54. Of his kingdom and glory. He was a very faithful prophet; though, it appears, not a very successful one: Isa. xlix. 1—5. He labored hard for about 60 years; and is supposed to have been sawn asunder, about the beginning of Manasseh's wicked reign: Heb. xi. 37. His name signifies *salvation of the Lord*.

JEREMIAH.

THE name of this prophet signifies *exaltation* or grandeur of the Lord. He began his work in the thirteenth year of JOSIAH; and continued it about forty years. We have the history of the times in which he lived recorded in 2 Kings xxiii. to xxv., and 2 Chron. xxxiv., xxxvi.

The first part of this prophecy chiefly consists of a mixture of severe censures against the sins of the Jews; and awful threatenings of heavy judgments; with some calls to repentance; and complaints of his own heavy afflictions. He began when young, and continued long a prophet; some say fifty years; and others forty. That he was called to suffer much we cannot doubt; hence, he is called the "*weeping prophet*." But where, or how, he died, is not certain; though some have supposed, that he was stoned to death. The last chapter of this book does not appear to have been written by Jeremiah, but by some other person divinely inspired among those who were in captivity.

LAMENTATIONS.

THIS book was written by the prophet JEREMIAH,

who composed his lamentations on the destruction of Jerusalem. They consist of five chapters. In chapters 1 and 2, he laments the miseries of the siege. 3. His own particular afflictions. 4. He bewails the destruction of the city and temple—the miseries of all ranks—and denounces certain ruin upon the Edomites, for their cruelty. 5. He further laments the direful effects of the famine to which they were reduced by the siege—and prays for their deliverance.

The whole of the book is very pathetic, and seems as though every word had been wrung from a broken heart and written with a tear. In 2 Chron. xxxv. 25, we are told that Jeremiah wrote some lamentations on the death of *Josiah*: but it appears they have been lost; for it is evident, these were written on the destruction of Judah and Jerusalem by the Chaldeans' army. The Evangelist, Matthew, xxvii. 9, ascribes to *Jeremiah* a prophecy found in *Zechariah* xi. 12, 13. *Jeremiah* might have *uttered* that prediction,—Matthew does not say he *wrote* it,—and *Zechariah* might have repeated it; or, as *Jeremiah* formerly stood in the front of the prophetic writings, the Jews might have called the whole book by his name; as the books of Moses were called by their *first* word.

EZEKIEL.

EZEKIEL's name bespeaks his having *strength of God*; and it is evident, that as God gave him his commission, so he gave him *strength* to execute it. He wrote his prophecies at Babylon; and the history of the times in which he lived you will find in 2 Chron. xxxvi. and 2 Kings xxiv. and xxv. There is much in this book hard to be understood; the waters run so deep that the tallest soon get out of their depth; however, we may swim in it, though we cannot ford through it, and may profit by it. His visions may be obscure, but his preaching is so plain that none need mistake it. The beginning and latter end of this book appear to be the most mysterious; and though, like the book of nature, it cannot be all understood, much may be gathered to strengthen our faith, and encourage our hope in God, whose ways and thoughts are not ours.

This prophet foretels the awful calamities that were hanging over Judea—predicts the ruin of those nations which had insulted the Jews in their afflictions—exhorts them to repentance—comforts them with promises of deliverance—and foretels the future glory of the church, under the figure of a new temple. He began his predictions in the fifth year of Jehoiakim's captivity, and continued about nineteen years. It is supposed that he was put to death by the captives in Babylon, for faithfully reproving them; and that he was dragged along the stones till his brains were dashed out.

DANIEL.

THIS prophet was of the royal family of Judah, and was carried captive to Babylon with others; and it was under the captivity that he prophesied. God speaks of him as one of those who had the greatest interest in heaven: Ezek. xiv. 14. He lived a long and active life; and was in the courts and councils of some of the greatest monarchs that ever reigned; as Nebuchadnezzar, Cyrus, and Darius. The first six chapters of his book are *historical*, and are plain and easy; but the last six are *prophetical*, and contain many things that are dark, and hard to be understood; but perhaps these prophecies are rendered obscure from the want of a more complete history of the Jewish nation from Daniel's time to the coming of Christ. He foretels the time when the Redeemer would make his appearance, more exactly than any other of the prophets. In chapter ix. 24, he states the time at "*seventy weeks.*" A prophetic week is seven years; reckoning a day for a year; and which makes Daniel's 70 weeks 490 years; and on this account the Messiah was generally expected at the time Christ made his appearance in the world. Daniel (whose name signifies *judgment of God*) is supposed to have died at Susan, in Persia.

HOSEA.

HOSEA, and the eleven following, are called "*the lesser prophets,*" on account of their writings being *less* in bulk than the others; although it is probable they *preached* as much as the others. Hosea was the *first* of the *writing*

prophets; even before Isaiah; and it appears that both Isaiah and Ezekiel frequently borrowed from him. Thus, being taught of one Spirit, the one confirms what the other has spoken. Before you study the writings of this prophet, you would do well to carefully read the chapters here referred to: 2 Kings xv; 2 Chron. xxvi; xxvii; xxviii. He prophesied before the captivity for about eighty years, in the days of Jeroboam, Uzziah, Jotham, and Ahaz, kings of Judah. His prophecies chiefly relate to the *ten tribes*, who were then in prosperity; and whom he sharply charges with their murders, uncleanness, idolatries, oppression, and reliance on the Assyrians; and intermingles a variety of calls to a reformation of life; with a promise of God's blessing on their repentance. He is very brief in his manner; and to us, who are unacquainted with many of the ancient customs, appears obscure in his writing. The Jews reckon him to have prophesied nearly ninety years; and the scope of his discourses is to discover sin, and denounce the judgments of God against the obstinately impenitent. The name of HOSEA signifies *saviour, or salvation*.

JOEL.

It is not easy to determine the time when JOEL prophesied; but, as he makes no mention of the *ten tribes*, it appears that he prophesied after their captivity; and, perhaps, in the reign of Hezekiah or Manasseh. In the first chapter, and former part of the second, he speaks of a fearful famine, occasioned by great drought, and destructive insects. 2. He exhorts to repentance—prescribes a fast—promises a blessing thereon—assures them that their evils shall be removed on their repentance and humiliation—and Zion comforted—the Holy Spirit is promised to be poured out in the latter days. And this promise was fulfilled in the days of the Apostles: Acts ii. Chapter 3. He denounces God's judgments against the enemies of his people—foretels the conversion and restoration of the Jews—the ruin of their enemies—and future glorious state of the church.

To understand Scripture, one part must be compared with another. See now, 2 Kings xv. and 2 Chron. xxvi. JOEL signifies *he that wills, commands, or swears*.

AMOS.

THIS prophet prophesied in the days of Jeroboam, the second king of Israel. See chap. vii. ver. 10. AMOS was a country farmer; and his name signifies *a burden*. He appeared a little before *Isaiah*; and was contemporary with *Hosea*. He was a man faithful and bold in reproving sin; and shunned not to denounce the judgments of God upon it. In chapters 1 and 2, he threatens, in a most awful manner, those nations that were enemies to Israel—and complains of their unthankfulness. 3 and 4. He calls Israel to an account for their oppression—idolatry—and incorrigibleness. 5. He calls them to repentance. 6. He warns them of the desolations that were coming upon them. 7. He speaks of some particular judgments, particularly on Amaziah. 8. A famine of the word is threatened. 9. He declares the certainty of the desolation—and concludes with a promise of the setting up of Messiah's kingdom—the Jews' return from Babylon—the conversion of Israel and Judah—and their return to their own land. It is probable, Amos lived to see a great part of his predictions fulfilled.

OBADIAH.

THE time when *Obadiah* lived is not easily determined; but when we compare his predictions with those of Jeremiah, chap. xlix; Ezekiel xxv; and Psalm cxxxvii; it appears to be but a short time after the destruction of Jerusalem by the Chaldeans. His prophecy consists but of one chapter; wherein Edom is threatened for their spiteful conduct in rejoicing in, and helping forward the destruction of the Jews; and concludes with a promise of the Redeemer's kingdom being set up. Scripture does not inform us who he was, when he lived, or where he died. His name signifies *servant of the LORD*.

JONAH.

WHO this prophet was, is not certain; though we know he was the son of *Amittai* the prophet, which was of Gath-hepher. See 2 Kings xiv. 25, and xv. He lived in the days of Jeroboam, the son of Joash, king of Israel. The Lord commanded him to go to Nineveh

and proclaim its ruin; and his commission appears to be the only prediction found in his book; "*Yet forty days and Nineveh shall be overthrown:*" iii. 4. The rest of the book may be considered a relation of the preface to, and the consequences of that prediction.

From the whole we may learn, that God's commands must be obeyed, regardless of all consequences—the danger of disobedience—that, though we may fly from duty, we cannot fly from God—the only method of escaping ruin, is to repent of our sins. It appears that in Nineveh there were 120,000 little children, beside much cattle: chap. iv. 11. Jonah's being cast into the sea and delivered from it, is a well known type of the burial and resurrection of Christ. See Matt. xii. 39—41; xvi. 4; Luke xi. 30, 32. JONAH signifies *a dove*; though he acted very unlike one.

MICAH.

THIS prophet prophesied in the days of Jotham, Ahaz, and Hezekiah, a period of about fifty years. He assisted *Isaiah*, and somewhat resembles him in his style. Compare Isa. ii. 2, 3, with Micah iv. 1, 2. He faithfully reproves sinners of all ranks, both in church and state; and endeavors to comfort God's people with promises of deliverance. In chapter v. 2, we have a very plain prediction of Christ, which is quoted by the chief priests and scribes: Matt. ii. 5, 6. He predicted the ruin of the city and temple—and re-establishment of the Jews. MICAH signifies *poor, humble*. Read 2 Kings xv. to xx. and 2 Chron. xxviii. to xxxii.

NAHUM.

WE cannot ascertain at what time NAHUM lived and prophesied. But he is supposed to have lived in the reigns of Hezekiah and Manasseh. See 2 Kings xviii. to xxi; and 2 Chron. xxix. to xxxiii. He might have *said* many things relating to Israel and Judah, notwithstanding we have nothing in his *writing* of either; it is evident, JONAH said more than was written. 2 Kings xiv. 25. This prophet gives a lofty, but plain description of God in his goodness to his people, and wrath against his enemies—describes the ruin of Nineveh and the Assyrian empire. His name signifies *comforter, penitent*.

HABAKKUK.

HABAKKUK prophesied during the reign of Manasseh, and was living in the time of Jeremiah. In chapter 1, he foretels the destruction of Judeah and the surrounding countries by the Chaldeans, for their iniquity. 2. He predicts the overthrow of the Chaldeans for their having overthrown, oppressed, and murdered others. 3. He trembles in his prayer—and in a manner the most sublime, celebrates God's former goodness in appearing for Israel—for bringing them out of Egypt, through the Red Sea—and through the wilderness to Canaan—encourages himself and others to trust in God, though every visible mean fail. Let us, like him, rejoice in the God of our salvation in the worst of times. You will derive further assistance by reading attentively 2 Kings xxi. and 2 Chron. xxxiii. This prophet's name signifies *he that embraces or wrestles*.

ZEPHANIAH.

ZEPHANIAH lived in the days of Josiah, king of Judah; an account of whose reign you will find in 2 Kings xxii; xxiii; and 2 Chron. xxxiv; xxxv. Chapter 1. He reproaches and threatens the Jews for their wickedness. 2. He earnestly exhorts them to repentance, that the threatened evil might be averted—and predicts the ruin of the Philistines, Moabites, Ammonites, Ethiopians, and Assyrians. 3. He reproves Jerusalem for the wickedness found in her, especially among her princes—judges, prophets, and priests—and exhorts them to wait for the restoration of Israel—seeing God would work out a glorious salvation for them, after he had prepared them for it. His name signifies *the secret of the Lord*. Ps. xxv. 14.

HAGGAI.

HAGGAI began his prophecies about two months before Zechariah; and after the Jews had returned from their captivity. Read Ezra v. 1; vi. 14. All the prophecies we have recorded by this prophet, were delivered in the short space of four months. See chapter i. 1; and ii. 1, 10, 20. He, together with Zechariah, greatly encouraged their brethren to finish the building of the temple. He assured them that the Messiah should come

in the flesh—that the glory of the latter house should be greater than that of the former. See chap. ii. 7—9. The name of Haggai signifies *feast, solemnity*.

ZECHARIAH.

THIS prophet began to prophesy while young; and about two months after Haggai. His preaching was plain and practical; such as was well calculated to make a good impression on his hearers. In chapter 3, he foretels of Christ the BRANCH. 9. Zion is exhorted to rejoice for the coming of Christ and his peaceable kingdom. 11. He speaks of the rejection of Christ, and the price for which he was sold. 13. Of the death of Christ. 14. The coming of the Redeemer and the graces of his kingdom. His name signifies what he was, *a man of the LORD*.

MALACHI.

THE Scriptures give us no account who were the parents of this prophet, nor to what country he belonged. But it appears plain, that he prophesied after the second temple was built, and about 397 years before the birth of Christ. In chapter 1, after reminding the Jews of the great things God had done for them and their fathers, he sharply reproves them for their irreligion and profaneness. 2. He reproves the priests for their neglect of duty—and the people for their adultery and infidelity. 3. Of the near approach—majesty—and grace of the Messiah—rebukes them for their sacrilege and blasphemy—and declares the great regard that God has for all those who truly fear his name. 4. He predicts the terrible judgments that awaited those who should reject the Messiah—and concludes by referring to the mission of John the Baptist. Malachi signifies *my angel*.

TESTAMENT.

THE word “TESTAMENT” signifies the will of a dying man left in writing; by which he determines how his property shall be disposed of after his death: Gal. iii. 15. And the TESTATOR is the deceased person who left the *testament*, or *will*. JESUS CHRIST is called a TESTATOR, on account of his having bequeathed to sin-

ful men his peace; John xiv. 27; together with all the unsearchable riches of his grace and glory: Heb. ix. 16, 17. The writings of Moses and the prophets are called the *Old Testament*; and this *testament*, or *will*, was published before the birth of the Redeemer. Notwithstanding, it was ratified by his typical death in the many sacrifices that were offered; and which observances are now entirely abolished, or done away: See 2 Cor. iii. 15; Heb. ix. 15.

The writings of the *Evangelists* and *Apostles* are called the NEW TESTAMENT; and may be considered the voluntary *act* and *deed* of JESUS CHRIST, duly executed and witnessed, bestowing legacies on such characters as he has described; and, being ratified by the death of the Testator, can never be abolished. The *New Testament* is the same in substance with the *Old*; but is more spiritual, clear, efficacious, and extensive. The wine in the Lord's Supper is called the "*new testament* in Christ's blood," Matt. xxvi. 28, because it represents the blood which sealed the covenant God has been pleased to make with his creatures; and all the benefits and privileges of it are owing to the merits of that blood, represented by the wine: Luke xxii. 20. The *Old Testament* was confirmed by the blood of bulls and of goats; Exod. xxiv. 8; but the *New* with the blood of Christ; and without the shedding of which our sins could never have been removed, nor heaven have become our inheritance: Heb. ix. 22.

The word we have rendered *Testament* might well be rendered *Covenant*; for it signifies both; and so it would read *New Covenant*. But in speaking of Christ's act and deed, it is most proper to render it *Testament*; for he is the *Testator*, and by his death it became in force: Heb. ix. 16, 17. There is nothing in the Old Testament laid aside by the New Testament but the ceremonial law, and peculiarities of the Jews.

GOSPEL.

THE word "*Gospel*," signifies *good news*, or, *glad tidings*: as it exhibits the Covenant of grace; and is an absolute declaration of the good-will of God to man, in freely giving Jesus Christ and salvation in him, to be

received by the vilest, without money and without price: See Luke ii. 10, 11; Mark xvi. 15. It is called the *Gospel of God*, on account of its originally coming from him: Rom. i. 1. It is called the *Gospel of the grace of God*, because it comes from, and makes known to us, the favor of God; and is the channel through which His grace is conveyed to us: Acts xx. 24. It is called the *Gospel of Christ*, because He is the Author and subject matter of it: Rom. i. 16. It is called the *Gospel of salvation*, because it not only tells us that salvation may be had, but points out the way of obtaining it; and offers it to us: Eph. i. 13. It is the same Gospel that the Spirit of God preached unto Abraham: See Gal. iii. 8; Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4. *Gospel*, is also taken for a historical account of what Jesus Christ did and said; of his life, doctrines, miracles, sufferings, death, resurrection, and ascension; hence we say, "the Gospel according to Matthew,"—or Mark,—or Luke,—or John. That is, as recorded by them: See Mark i. 1.

MATTHEW.

THIS Evangelist was, by birth, a Galilean; by profession, a *publican*, or inferior tax-gatherer; by religion, a Jew; and ordinarily a resident of Capernaum. He left his occupation and followed Christ at his command; and was one of those who constantly accompanied the LORD JESUS from the baptism of John unto the day that he was taken from them: Acts i. 21, 22. He is supposed to have written the Gospel, or the good news of Christ Jesus coming into the world to save sinners, about A. D. 41. But in what language he wrote it, the learned are not agreed, whether in Hebrew, Syriac, or Greek. He commences with the Redeemer's parentage—birth—the ancestors from whom he descended—and the manner of his coming into the world. He has exhibited the most evident parts of the Saviour's conduct and sufferings in a plain, grave, and dignified manner; and as he was one of the *twelve* disciples who constantly attended our Lord, this history is an account of what *he* heard and saw. And the other Evangelists relate things as *they* heard and saw them. Matthew signifies *a reward*.

MARK.

It is a matter of uncertainty who was the writer of this book ; but, be he who he may, we are told his name was MARK. And though MARCUS was quite a common name among the Romans, the Scriptures leave us little room to doubt of this writer being a Jew by birth. In Acts xv. 37, we read of *John* whose surname was MARK ; and with whom Paul was greatly displeased for a time ; but afterwards showed him great kindness, and ordered the churches to receive him : Col. iv. 10. He sent for him to assist him in the ministry ; and afterwards spake of him as being his fellow-laborer : Philemon 24. Peter, also, speaks of one MARCUS, and calls him his son ; on account of his having been made the honored instrument of his conversion : 1 Pet. v. 13. But whether that is the same as the one spoken of by Paul, and, if not, which of the two wrote this book the Scriptures do not inform us.

He begins with the preaching of John the Baptist ; and though much of what he has written is a repetition of what we have in Matthew, he relates many remarkable circumstances omitted by that Evangelist ; such as you will find in the following passages : Mark i. 23—26 ; vii. 31—35 ; viii. 22—27. Mark signifies *polite*.

LUKE.

LUKE is supposed to have been a native of Antioch, in Syria ; and that his name is a contraction of Lucilius, or Lucius, which signifies *luminous* : Rom. xvi. 21. Whether he was converted to Christianity through Paul's instrumentality, or whether Paul first met with him at Troas, we cannot learn from the Scriptures. By profession, he was a physician ; and his first mentioning himself as being Paul's companion begins at Troas. He afterwards frequently speaks of himself as being a fellow-traveller with him. Compare the following passages : Acts xvi ; Col. iv. 14 ; Philemon 23 ; 2 Tim. iv. 11. Luke wrote the history of the life of Christ ; and is the supposed writer of the Acts of the Apostles. He has given in this book a circumstantial account of the birth of Christ—his preaching, &c.—the baptism of John—and is the only one who mentions the commission given by Christ to the seventy disciples : Chap. x. 1—20.

JOHN the Evangelist, was the son of Zebedee, a fisherman, and his mother's name was Salome; he was the brother of James, one of the twelve apostles. He witnessed the Saviour's retirements; and particularly his transfiguration, and agony in the garden: See Matt. xvii. 2; Mark ix. 2; Luke ix. 28; and Matt. xxvi. 37; Mark xiv. 33. He saw the Lord of life hang, bleed, and die, on the cross: chapter xix. 34, 35. He was one of the first who visited the sepulchre after our Lord's resurrection: xx. 21. He was distinguished by that honorable appellation, "*that disciple whom Jesus loved.*" He, at the Saviour's dying request, took home the Virgin-Mary, and provided for her: xix. 25—27. For a time he accompanied Peter, preaching, working miracles, and enduring persecution from the Jews at Jerusalem, and at Samaria: See Acts iii; iv; v. In his old age, he wrote three epistles, one to the Jewish Christians, in general, one to a noted lady, and another to one Gaius. In the Isle of Patmos, he had various visions, and revelations, from the mouth of Jesus—thence, he wrote seven epistles to the seven churches of Asia. He is said to have lived the longest of all the apostles, and to be the only one who died a natural death.

Learned men are not agreed, concerning the language in which the Gospel according to John was first written. In his history of our Redeemer's life, he relates many things omitted by the other Evangelists; chiefly a number of most excellent discourses; and gives the most undeniable proofs of the divinity of our Lord and Saviour Jesus Christ.

In chapter 1. The divinity, humanity, and office of Christ. 2. His turning water into wine. 3. His purging the temple of buyers and sellers. 4. His talk with the woman of Samaria. 5. Christ cures a man that had been thirty-eight years afflicted. 6. Feeds five thousand. 7. He reproves his kinsmen. 8. Delivers the woman taken in adultery. 9. Cures a man that was born blind. 11. He raises Lazarus from the dead. 13. Washes his disciples feet. 18. He is betrayed by Judas. 19. He is scourged and crucified. 20. He rises again. 21. He appears to his disciples. John signifies *the grace of the Lord.*

AFTER having attentively read the history of our adorable Redeemer, as given by the four Evangelists, you will derive great benefit by referring to the following passages, and endeavoring to imitate Christ in his early piety : Luke ii. 46, 47. His willing subjection to his earthly parents : Luke ii. 51. His great humility, meekness of temper, and lowliness of mind : Matt. xi. 29. His contentment in the poorest condition : Matt. viii. 20. His tender compassion towards the distressed and afflicted : Matt. xx. 34. His unwearied endeavors to do good to all : Acts x. 38. His frequent private prayer : Matt. xiv. 23 ; Mark i. 35 ; Luke ix. 18. His great faith in prayer : John xi. 42. His thanksgiving : Matt. xi. 25 ; John xi. 41. His heart-felt grief for the sins and sufferings of others : Mark iii. 5. His pious zeal for the public worship of God : Luke iv. 16 ; John ii. 13—17. His condescension, even to the meanest : Matt. xi. 19 ; Luke v. 29. His profitable conversation when in company : Luke xiv. 7—24 ; xxiv. 13—35. His overcoming temptation : Matt. iv. 1—11. His subjection to the government under which he lived : Matt. xvii. 27 ; xxii. 21. His cheerful submission to the will of his heavenly Father : Matt. xxvi. 39 ; Luke xxii. 42. His constant love and practice of holiness : John iv. 34. His readiness to forgive all who injured him : Luke ix. 54—56 ; xxiii. 34. His bearing with the weaknesses and infirmities of his brethren after the flesh : Matt. xxvi. 40—45.

Examples more clearly point out, and more powerfully incline to a holy practice, than any precept possibly can do ; they not only show the possibility of performance, but, by a secret force, urge to imitation, reproach our defects, and animate to like zeal. *CHRIST alone is a perfect model.*

ACTS OF THE APOSTLES.

THIS book is an inspired history of the doings and sufferings of the Apostles after the Ascension of their Divine Master : but principally relates to those of PETER, JOHN, PAUL, and BARNABAS. It contains a history of the church for about thirty years after the death of Christ ; nor have we any other, that deserves our belief, for about 250 years afterward. Luke the Evangelist is

allowed to be the writer of it; he wrote it as a continuation of the history of the Saviour.

Chapters 1 to 5, show us how completely the promise made by the Redeemer, of the Holy Spirit, was fulfilled—the miraculous preaching of the Apostles—the success that attended it—and the persecutions they met with on account thereof. 6 and 7. The mock-trial and cruel murder of Stephen. 8. The great persecution and dispersing of the preachers of the Gospel into Samaria—the baptism and base conduct of Simon the sorcerer—and the conversion and baptism of the Ethiopian eunuch. 9. The conversion of Saul on his way to Damascus. 10. The baptism of Cornelius and his friends. 11. The disciples of Christ are first called CHRISTIANS. 12. The murder of James—the imprisonment of Peter—and Herod's awful death. The remainder of the book is chiefly taken up in relating Paul's travels, labors, and sufferings. An acquaintance with this book will cast much light upon, and greatly assist you in, the reading of the following Epistles.

From this book we learn that the Christian Church has grown through great opposition, idolatry, and persecution; notwithstanding the number and power of her enemies;—and that it is composed of a people possessing, not only the form, but also, the power of godliness;—such as have obtained a new heart, a right spirit, and have been united to Christ their living head; and enjoy spiritual communion with him. See John xiv; xv; xvi; Acts i. to v.

EPISTLES.

AN EPISTLE is a *letter* by which one person communicates his mind to another at a distance. The whole of the Bible is God's *Epistle* to us; for in it he has communicated his mind concerning us. There are *twenty-one* of the books of the New Testament called *Epistles*; the first fourteen of which were written by PAUL; the other seven were written, one by JAMES, two by PETER, three by JOHN, and one by JUDE. When these epistles, or letters, were first written, they were not divided into chapters and verses as we now have them; and therefore, to get at the meaning of the writer of any epistle,

you will have to read it over attentively from beginning to end; just as you would a letter of great importance you had received from a friend.

ROMANS.

THIS epistle was written by Paul, from Corinth, to the Christian church at ROME, whom the Apostle had not seen; and appears to have been written about A. D. 56. The eleven first chapters are *doctrinal*, and the last five *practical*. And in order to understand the truths contained in the former part, we have only to attend to the duties of the latter part. He shows us in chapter 1, that the foundation of our salvation is laid, not by works of nature, but in justification by faith in the Lord Jesus Christ. 2, 3. That the works of the law can save none. 4. That the only way to escape the curse of the law, is, by believing in Christ, who was made a curse for us: Gal. iii. 13. 5. How we obtain peace with God. 6, 7. How we are sanctified to him. 8. How we are glorified by him. 9. He speaks of persons saved. 10, 11. Shows that those who *are* saved by Christ are believing Jews and Gentiles. And then follows the *practical* part of his epistle, or letter; in which we have, chap. 12, some useful and wholesome exhortations impressed upon us, with motives the most powerful. 13. Directions for conducting ourselves as members of civil society. And in the last three chapters, how we should behave ourselves as members of the church of Christ, the one toward another. There is no part of the Bible which we ought to read, learn, inwardly digest, and become more thoroughly acquainted with, than this epistle. It clearly shows us, that we can neither be saved in whole nor in part by our own works; and that salvation is in Christ Jesus alone—and by believing in Him we are saved from that condemnation consequent on unbelief. Notwithstanding, it plainly sets forth those who believe in Christ, as being a peculiar people, zealous of good works.

1 CORINTHIANS.

CORINTH was a principal and wealthy city of that particular division of Greece called *Achai*. Paul preached there with very great success, for about one year and a

half; and in the midst of great persecution from the Jews, succeeded in forming a church there. See Acts xviii. And there a Christian church, either real or pretended, from that time has existed. It appears, that shortly after his departure from them, he wrote them a friendly epistle which is now lost. See 1 Cor. v. 9; 2 Cor. x. 10, 11. He had left them but a short time, before various disorders and schisms got in among them; and each party contended for their favorite preacher. See the first chapter. Inspired by God, he, therefore, wrote them this long *letter*, in which he sharply rebukes them for their divisions, and vindicates his own conduct. In chapters 1 to 4, he directly reproves their dissensions—shows how unable the natural man is to understand spiritual things—that ministers are God's workmen—and on what account ministers ought to be regarded. 5. He directs them to put away an incestuous person from among them, and to purge out the old leaven. 6. Not to go to law one with another before heathen magistrates. 7, 8. Warns them against irregularities in marriages—and of giving offence in eating things offered to idols. 9. How ministers ought to be supported. 10. How they should conduct themselves at the Lord's table. 11. That women should pray with their heads covered. 12. That all should improve their gifts to the edification of others. 13. The praises of charity, or love. 14. Women are forbidden to speak in the government of the church. 15. He most clearly proves the resurrection of the dead. 16. He exhorts them all not to be unmindful of their poor brethren—but make their collections every week for the relief of the poor; and gives his love to them all.

2 CORINTHIANS.

IN the last chapter of the former epistle (ver. 5—7) the Apostle signified his intention of shortly visiting Corinth; but being providentially prevented, he, about one year afterward, wrote this second epistle, or letter, to them. In chapter 1, after the introduction, the Apostle gives an account of his own troubles and God's goodness. 2. He shows the reason why he came not to them—and directs them to forgive and comfort the person who had been excommunicated for incest. 3.

He proves the excellency of the New Testament above the Old—the duty of gospel-ministers—and the advantages of living under the gospel. 4. He declares his own sincerity and faithfulness in preaching the gospel. 5. His hope of immortal glory—and of future judgment. 6. His heart is open *to* them—and he expects the like affection *from* them. 7. He declares what comfort he took in his afflictions, since he had heard so good a report of them by Titus. 8. He very affectionately urges them to contribute liberally to the support of the poor. 9. He proceeds to encourage them to liberality. 10. He arms them against the crafty insinuations of false teachers. 11. He gives a large account of his labors, sufferings, and qualifications for the ministry. 12. He promises to come to them—and blames them for their faults. 13. He threatens severity with obstinate offenders—and concludes the epistle with a general exhortation and prayer.

GALATIANS.

THIS is another of Paul's epistles. It is not directed to the church or churches of any particular city as some others are; but to the churches of a whole province; for so *Galatia* was, of Lesser Asia. This province formerly contained twenty-two famous cities; and it seems that the gospel was first preached, and Christianity first planted here by the apostle Paul. See Acts xvi. 6; xviii. 23. While this apostle was among them, they expressed great love both for him and his preaching; but he had scarcely left the country, before some false teachers got in among them, and stirred up the people to hate both him and his doctrine; and which was the occasion of his writing this epistle to them. In chapter 1, he sharply reproveth them for so soon departing from the faith. 2. He gives an account of an interview he had with Peter at Antioch. 3. He reproveth them for their folly—and proves the truth of the doctrines from which they had departed. 4. Shows the happy change their conversion wrought in them. 5. Describes the struggles with flesh and sin—and the fruits of the flesh—and of the Spirit. 6. Concludes with some plain, practical duties—and the true character of false teachers. The whole teaches us to follow Christ and beware of men.

EPHESIANS.

WHILE a prisoner at *Rome*, the Apostle Paul wrote this epistle to the church at EPHESUS, the chief city of Lower-Asia; a city famous for its idolatry and magnificent temple dedicated to the goddess Diana. Chapter 1. After the salutation, he thanks God for the great blessings he has conferred upon them. 2. He compares their former state by nature with their present one by grace. 3. He desires them not to faint for his tribulation—and prays that they may be sensible of the great love of Christ toward them. And having in the former part of his epistle, or letter, delivered some very important *doctrinal* truths, he proceeds to give some of the most weighty exhortations to faith and practice. 4. He exhorts them to love—unity—concord—purity—and holiness. 5. He shows how Christians should conduct themselves—exhorts them to mutual love—charity—and to avoid all manner of uncleanness. 6. The duty of children to parents—and servants to masters—describes the complete armor of a Christian—and how it ought to be used. And concludes with his good wishes and prayers for all the brethren.

PHILIPPIANS.

PHILIPPI was a city of considerable note, of the western part of Macedonia; and the Apostle Paul was called in an extraordinary manner to preach there. Read Acts, chapters xvi. and xx. He appears to have had a particular kindness for the church he had been the instrument in forming there. Although he had been called to suffer many hard things at Philippi, and had been scourged and put in the stocks, that did not wean his love from either place or people. In chapter 1, he assures them that he always remembered them in his prayers. 2. He exhorts them to be diligent—loving—and serious—and to walk like Christians. 3. He cautions them against false teachers—who, like surly dogs, would bark to annoy—and bite to destroy, the faithful professors of Christianity. 4. He gives them many faithful admonitions—and exhortations—gratefully acknowledges their kindness—and concludes with praise to God. He wrote this epistle while a prisoner at *Rome*.

COLOSSIANS.

COLOSSE was formerly a large city in Phrygia; although it is now laid in ruins. Read Acts xvi; xviii. This epistle was written about the same time, and in the same place, as the one to the Ephesians and Philip-pians; while Paul was a prisoner at Rome. Paul did not plant, neither had he ever seen this church; still he did not forget it, nor neglect it. In chapter 1, he thanks God for the good report he had heard of their faith—and prays that they might be fruitful—and gives them an excellent abridgment of the doctrines of Christianity. 2. He exhorts them to beware of philosophy and vain traditions. 3. He exhorts them, as those that were risen with Christ, to live above the world. 4. He entreats them to pray fervently—walk wisely—and concludes with his best wishes for them all. All who profess Christianity should live like Christians.

1 THESSALONIANS.

THESSALONICA, now called *Salonichi*, was the chief city of Macedonia; Paul, in a very remarkable manner, was directed there to preach the gospel. See Acts xvi. 9, 10. When this great teacher of the Gentiles first planted a Christian church there, it consisted of some converted Jews, and many Gentiles, who embraced Christianity. See Acts xvii. 1—4. The apostle was greatly opposed in his good work by the unbelieving Jews, and the baser sort of the people; so much so, that, for his own safety, he had to leave the city in the night with Silas, who went with him to Berea. This is supposed to be the first epistle Paul ever wrote; although it is placed after his other epistles. In chapter 1, he tells them how thankful he felt to God on account of their having embraced the gospel, and forsook their idolatry. 2. He appeals to them as to the faithful manner of his preaching the gospel among them. 3. He testifies his great love to them by sending Timothy to them—by rejoicing in their well-doing—by praying for them—and desiring a safe coming to them. 4. He exhorts them to live holy and justly—to love one another—and gives a brief description of the resurrection. 5. He gives them many useful exhortations to watchfulness—sobriety—faith—love—and hope—and charges

them to read this epistle to the brethren; and concludes with the usual benediction.

2 THESSALONIANS.

THIS epistle was written shortly after the first; and, it is probable, from the same place. It appears that some of the apostle's expressions in the former epistle, had been misunderstood by some of them; and they were led to believe that the coming of Christ, the end of the world, and the judgment-day, were so near, that to pay any regard to their temporal affairs was inconsistent with the anticipation of that great event. To correct so great an error, the apostle, no doubt, immediately wrote this second epistle, or letter. In chapter 1, he gives thanks to God for their faith, love, and union, and speaks of the coming of Christ, the punishment of the ungodly, the glorification of the saints, and prays that God may count them worthy of their calling—and that the name of Jesus might be glorified by them. 2. He exhorts them to stand fast in the faith, and not be alarmed at any rumors they might hear concerning the coming of Christ—confutes the error that he had cautioned them against, by shewing them what great events must take place before his coming; such as, a general apostacy, and the revelation of antichrist. He thereupon repeats his former exhortation, and prays for them. 3. He begs them to pray for him, testifies what confidence he has in them, makes requests to God in their behalf, shows them how to treat those who walk disorderly, prays that they may have increasing peace, and concludes with the usual benediction: "*The grace of our Lord,*" &c.

1 TIMOTHY.

PAUL's epistles have hitherto been directed to churches; now we have the four following to particular individuals: two to *Timothy*, one to *Titus*, and one to *Philemon*; all three ministers of the gospel.

TIMOTHY was an Evangelist, an order which appears to be inferior to the apostles; Eph. iv. 11; though, it is evident, their commission and work were much the same with that of the apostles; preaching, baptizing, planting, and watering the Christian churches. It ap-

pears that Timothy's mother was a Jewess, and his father a Gentile; and which will account for his not having been circumcised when Paul met with him; and it is probable, that at this time his father was dead, and he was living with his mother and grandmother. Compare Acts xv. 1—3, with 2 Tim. i. 5. He seems to have been brought up in the fear of God, and, by means of the holy Scriptures, had been carefully instructed in the Jewish religion. Compare 2 Tim. i. 5, with 2 Tim. iii. 15. From the time Timothy submitted to circumcision he accompanied Paul in his travels, assisted him in preaching the gospel, and establishing the churches; and was left by him to take charge of the church at Ephesus; but how long he continued there is not certain.

In chapter 1, Paul informs Timothy why he had left him at Ephesus—what the false apostles taught instead of the gospel—exhorts him to hold fast faith and a good conscience—and speaks of some who had made shipwreck of faith. 2. He exhorts that prayers be made for all men—shows the reasons why—and how men should pray—and women adorn themselves. 3. He speaks of the qualifications of bishops—of deacons—of their work—and how they should be proved. 4. He foretels apostacy from the true faith—instructs Timothy what to teach and what to avoid. 5. He lays down rules for reproof—directions concerning widows—and elders—and a precept for Timothy's health. 6. He speaks of the gain of godliness—the evil of loving money—exhorts Timothy to be faithful—and describes the majesty of God.

2 TIMOTHY.

IN this epistle, which was written by Paul while a prisoner at Rome, and under the constant expectation of being put to death, we have in chapter 1, an account of the piety of Timothy's grandmother, and mother—of the religious education they had given their son—an exhortation to Timothy—and the kindness shown to Paul while in prison, by Onesiphorus. 2. Timothy is exhorted to constancy and perseverance—to preach faithfully the word of truth—and to carefully avoid the doctrine of Hymeneus and Philetus, who

declare that the resurrection is past. 3. He predicts dangerous times in the latter days—and commends the holy Scriptures. 4. In a most solemn manner, he charges Timothy to be faithful and diligent—certifies him of the nearness of his own death—his strong confidence of being forever happy—and concludes. Timothy signifies, *honor of God*.

TITUS.

DISTINGUISHED as TITUS was, it is certainly very remarkable that his name should not be once found in all the Acts of the Apostles. But that he was a *Greek* and brought up in heathenism, we learn from Gal. ii. 3; or he would have been circumcised. He was converted to Christianity by the ministry of Paul, (chap. i. 4,) who tenderly loved him; 2 Cor. ii. 13; and frequently mentions him in the most endearing language: See 2 Cor. vii. 6, 7, 13, 15, and viii. 16, 23.

In chapter 1, he informs Titus why he left him in Crete—(and though no mention is anywhere made of Paul's ever being in Crete, it is plain he was there)—of the qualifications requisite for those who bear rule in the church of Christ—the character of the Cretians—of pure and impure professors. 2. Directions are given to the aged—the young—to Titus—to servants—and what the gospel teaches. 3. He shows the necessity of obedience—the wretched condition of men without Christ—the great change which the grace of God makes in all who possess it—the indispensable duty of believers to live holy lives—how to deal with heretics—requests Titus to meet him at Nicopolis—and gives some concluding directions and salutations. Titus signifies, *honorable*.

PHILEMON.

PHILEMON, who was a resident, if not a native of Colosse, appears to have become a convert to Christianity by Paul's ministry. The design of this epistle was to reconcile Philemon to his slave *Onesimus*; who, having run from him, had fled to Rome, where he became converted to Christianity by means of Paul's preaching. In verses 1 to 3, he salutes Philemon and the church who met in his house. 4 to 7. He extols

his love—faith—and Christian charity. 8 to 14. He pleads forgiveness for Onesimus, his offending servant, in a very affecting and earnest manner. 15 to 17. Engages himself to repair any wrong that his servant might have done him. 20, 21. He expresses the strongest confidence that his master will forgive him. 22. He directs Philemon to prepare a lodging for him, as he expected shortly to be with him. 23 to 25. With salutations and benedictions concludes. What a pattern doth this epistle exhibit to both masters and servants! Philemon signifies, *that kisses*;—and Onesimus, *profitable*.

HEBREWS.

It is not certain, neither are we concerned to know, who was the writer of this epistle, though it is generally assigned to the apostle Paul. Whoever the writer may be, it is very clear the scope and design of it was to inform the minds, and confirm the judgments of the Hebrews, in the excellence of the gospel above the law, to which they were so strongly attached; and to persuade them to strictly adhere to, and persevere in, the Christian faith. It contains all the doctrines of the gospel; its beauties are many, its excellencies great, and its matter instructive.

In chapter 1, he speaks of the different discoveries that God had made to the fathers by the prophets—the coming of Christ—and his being preferred above the angels. 2. He describes the nature of Christ—and the end for which he assumed that nature. 3. He shows that Jesus Christ is more worthy than Moses—and cautions them against unbelief. 4. He shows that the rest of Christians can be attained only by faith—that Jesus Christ is our high-priest—through whom we have access to God. 5. The nature of the high-priesthood—his qualifications—order—and pre-eminence. 6. He exhorts to diligence—and patience. 7. He speaks of the greatness of Melchisedec, after whose order Christ is a High-Priest forever. 8. He shows how superior the new Covenant is to that of the old—and that by the former the latter is abolished. 9. The inferiority of the sacrifices of the law to the dignity and

perfection of the sacrifice of Christ. 10. He shows the weakness of the law—sacrifices—sacrifice of Christ's body once offered hath forever taken away sin. 11. He gives divers admonitions—to charity—to honest life—to avoid covetousness—to submit to, and regard God's preachers—to guard against strange doctrines—to confess Christ—give alms—prays for them—and concludes. This certainly looks like Paul's writing. Paul signifies, *a worker*; and Saul, his former name, *a destroyer*.

JAMES.

THIS apostle is called JAMES the LESS, Mark xv. 40, to distinguish him from the other James who was killed: Acts xii. 2. He is called the Lord's brother; Gal. i. 19; but why, the learned are not agreed. It is certain that he was an apostle, and that he was the son of Alphaeus: Matt. x. 3. Abraham was uncle to Lot; and he calls him his brother: Gen. xii. 5; xiii. 8. He was surnamed the *Just*, on account of the admirable holiness of his life; but whether he, or some one else, wrote this epistle, we are but little concerned to know, since there can be no doubt of its being divinely inspired, and written for our instruction. It is called *general*, or catholic, on account of its being written to no particular nation, city, or church; but to Christians everywhere. It begins without any apostolical salutation; the name of our blessed Lord is mentioned but twice in it; and it ends without any apostolical benediction.

In chapter 1, the apostle addresses the twelve tribes which were scattered abroad—shows that they should rejoice under, and receive comfort from the cross—exhorts them to ask wisdom of God without a doubting mind—and declares that, to hear the word of God without doing it, will be of no avail. 2. He shows that partiality is inconsistent with Christianity—that God has chosen the poor—that we should be loving and merciful—and never boast of faith without good works. 3. He cautions all against a haughty conduct—and an unbridled tongue—and contrasts the nature and effects of earthly and heavenly wisdom. 4. He shows the origin of wars and contentions—that

the friendship of the world is enmity with God—that God resists the proud—that men should submit and pray to him—humble themselves—and not speak evil one of another—the sin of knowing the will of God and not doing it. 5. That wicked rich men are in danger of the judgments of God—the followers of God should be patient under oppression and afflictions, and take encouragement from the example of the prophets and *Job*—strongly forbids SWEARING—encourages all to pray for each other—and to restore a straying brother. James signifies, *the heel*.

1 PETER.

THIS apostle was a native of Bethsaida, was the son of Jonas, and brother of Andrew, the apostle. His original name was *Simon*, but the Saviour called him *Cephas*, or, as it is interpreted, PETER; both words signifying a stone, or rock. There is no Scriptural evidence of his ever being at *Rome*; neither is there any to the contrary. He wrote to all Christians, whether converted Jews or Gentiles, who lived in those countries named; and on which account his epistles are called *general*, catholic, or universal.

In chapter 1, he thanks God for the grace by which they have been preserved faithful in their trials—and exhorts them to holiness and brotherly love as the children of God. 2. He dissuades them from the breach of charity—declares the character of believers, as the children of God—beseeches all such to glorify God—to practise the various duties of life—and be patient under persecution, after the example of Christ. 3. He teaches the duties of wives and husbands to each other—how to see good days and many of them—and always to give a reason of the hope that is in us. 4. He exhorts to conformity to Christ—to be sober—charitable—and watchful. 5. He exhorts the elders to feed their flocks—the younger to be obedient—and all to be sober—watchful—and diligent in the faith. Salutations are given from the church: and the benediction.

2 PETER.

THIS second epistle of PETER is supposed to have been written about a year after the former one; it is

directed to the same persons, and, it is supposed, from Rome, which he calls Babylon: See 1 Pet. v. 13.

In chapter 1, he exhorts them, by faith and good works, to make their calling and election sure—gives intimations of his speedy dissolution—and the desire he has that those churches might be established in the true faith of the gospel. 2. He foretels the coming of false teachers—the judgments that await those false teachers—and gives their character. 3. He warns believers against scoffers and impostors—and concludes by warning them against seducers—and exhorting them to grow in grace and in the knowledge of Jesus Christ.

1 JOHN.

ALTHOUGH this epistle has not the name of JOHN either prefixed or subscribed to it, it has, from the earliest ages of Christianity, been attributed to him.

In chapter 1, he describes the person of Christ—and the end for which he bears this testimony—shows that those who have fellowship with God walk in the light—and are cleansed from unrighteousness. 2. He warns believers against all sin—and shows that a knowledge of, and union with Christ, must be shown by our obedience to him—and cautions them against the love of the world—and seducers. 3. He expresses his great admiration of the love of God in the adoption of sinners—shows how the children of God are distinguished from the children of the devil. 4. He warns against false, seducing teachers—tells how to distinguish between the true and false prophets—and exhorts to brotherly-love. 5. He shows that they who love God love his children also—the willingness of God to hear and answer prayer—and concludes by strongly marking the difference between those who are born of God, and the world that lieth in wickedness—and exhorting us to keep from idolatry.

2 JOHN.

THAT the apostle JOHN, who wrote the former epistle, is the writer of this also, all are agreed; but as it regards the person to whom it was sent, there exists a difference of opinion. Some think it was a church to

whom he directed it, under the title of "*The Elect Lady*:" while others suppose, what is more probable, that he wrote it to a religious *matron*, for the purpose of comforting and establishing, both her and her family, in the doctrines of Christianity. This epistle is divided into thirteen verses; and from 1 to 3, contains the apostle's address to a Christian lady and her children. 4 to 6. He rejoices to find that they are walking in the truth—and exhorts them to continue to love one another. 7, 8. He cautions them against deceivers—and exhorts them to watchfulness. 9. Shows the necessity of abiding in Christ. 10, 11. He cautions them against those who brought not the true doctrine. 12. Excuses himself from writing. 13. Her sister's children desire to be remembered to her.

3 JOHN.

THIS epistle was written by the same apostle as the two former; and was addressed by JOHN to "the well-beloved Gaius." There are several persons mentioned, of the name of *Gaius*, in the New Testament: See Acts xix. 29; xx. 4; Rom. xvi. 23; 1 Cor. i. 14. And whether the Gaius mentioned here is one of those referred to is not certain; neither is it important for us to know.

In verses 1, 2, the apostle expresses his good wishes for the prosperity of Gaius. 3 to 8. He commends him for his piety and hospitality to true preachers. 9. He complains of the unkindness and ambitious conduct of Diotrephes. 10. Of his not receiving the brethren himself and preventing those that would. 11. Exhorts Gaius not to follow his example, but that which is good. 12. He gives a special testimony to the good report of Demetrius. 13. He excuses himself from writing a more lengthy letter, as he proposes shortly to visit him. 14. He concludes with salutations from some friend who desired to be remembered to him. A distant friend is better than a near foe.

JUDE.

JUDAS, or JUDE, the writer of this epistle, who is also called *Lebbeus Thaddeus*, was the son of Alpheus, and brother of *James the Less*; and an apostle of the Lord.

See Matt. x. 3, and John xiv. 22. The design of it evidently was, to guard believers against the principles and practices of the false teachers, who, at so early an age of the church, had arisen in the world.

In verses 1, 2, we have the writer's address and benediction. 3, 4. He states the reasons which induced him to write this epistle—and exhorts them to a vigorous and holy contention for the faith once delivered to the saints. 5 to 8. He reminds them of some awful instances of divine vengeance on sinners. 9. Informs them of the dispute about the body of Moses. 10, 11. He particularly describes the false teachers. 12, 13. Represents them as impure, unsteady, fierce, and without shame. 14 to 19. He gives a further description of those corrupters of doctrine and morals. 20, 21. Exhorts believers to keep in the love of God. 22, 23. Directs them how to pity and restore those who are in danger. 24, 25. He concludes with a doxology to God. Judas, or Jude, signifies, *the praise of the LORD*.

REVELATION.

ANY immediate discovery of the mind of God to man is called a *revelation*. See Gal. i. 12: 1 Cor. xiv. 6, 26. But this, the last book of the Scriptures, is particularly so called; on account of its chiefly consisting of a multitude of *revelations* relative to God's will and purpose toward the church. And many of its predictions being yet unfulfilled necessarily causes some difficulty in understanding this book. It was revealed to JOHN, while living in banishment on the barren Isle of Patmos; and appears to have been written by him at nearly the close of his life. He foretels events relative to the church of Christ, from that period to the end of time.

In reading this book, those who are ambitious and greedy of knowledge, will find themselves greatly mortified; for there are many parts too deep for a giant to ford, while there are shallows that a child may wade. Some, who are timorous, object to the study of this book, on account of the presumptuous having failed in their interpretations of some difficult parts. But that should not deter us from looking diligently into those prophecies. Let us imitate the pious Israelites, while we read this

book ; they looked carefully into the darkest prophecies of the Old Testament, and patiently waited for the consolation of Israel. If we imitate them, we shall find that those parts we cannot walk through, we may swim in ; and afterwards do as Paul did, sit down on the brink and admire the depth : Rom. xi. 3. In this book of *revelations*, God has, in a most striking manner, given displays of himself—heaven—heavenly things—the kingdom of his Providence and Grace—the glory of the Redeemer—the character and happiness of his people—the wickedness and destruction of his enemies—the resurrection of the dead—the last judgment—who shall enter eternal happiness, and who shall be excluded—and in a most awful manner threatens those who shall alter, add to, or take from any part of this prophecy—and the apostolical benediction concludes the whole.

The Old Testament closes with a *curse* ; and the New Testament ends with a *blessing*. “*The grace of our Lord Jesus Christ be with you all. Amen.*” So prays THE AUTHOR.

CHARACTER OF THE FIRST CHRISTIANS.

MY YOUNG READER. I have now gone through all the books of the sacred Scriptures, and have brought into a few pages a summary of the whole ; and which, I hope, will greatly assist you in forming a more intimate acquaintance with that BEST OF ALL BOOKS. But seeing it is not enough that we KNOW the *Bible*, but should LIVE the *Bible*, let us turn our attention to it again, and see how Christians used to live. It must be acknowledged that the *first* ages of the Church of Christ were the purest ; and if we are desirous to know how we should perform our duty, we have only to give up our preconceived opinions, and turn to the New Testament, where we shall find a model for our lives.

The first Christians were deeply impressed with a sense of their guilt and danger at the time of their conversion : Acts ii. 37 ; ix. 6 ; xvi. 29, 30. They evinced a change of heart by a change of life : 1 Cor. vi. 11 ; Eph. ii. 5, 6. They had faith in Christ Jesus : Col. i. 3, 4 ; 2 Thess. i. 3. They walked in the fear

of God: Acts ix. 31. They had peace with God: Rom. v. 1. The love of God was shed abroad in their hearts: Rom. v. 5. They had joy in God: Rom. v. 11. His Spirit bore witness with theirs that they were his children: Rom. viii. 16. They praised God, or spoke well of him to others: Acts ii. 47; Eph. v. 19. Sin had no dominion over them: Rom. vi. 14, 15. They were freed from sin and served God: Rom. vi. 22. They received the Gospel with gladness, and were all baptized after receiving it: Acts ii. 41; xviii. 8. They searched the Scriptures daily, to see whether what their ministers told them agreed with the word of God: Acts xvii. 11. They frequently met to break bread; or partake of the Lord's Supper: Acts ii. 46; xx. 7—11; 1 Cor. xi. 26. They regularly attended public worship: Acts iii. 1; xx. 7. They attended to private devotion: Acts ii. 42; x. 9. They met for social prayer: Acts xii. 12; xvi. 25. They not only worshipped God in the day, but late at night: Acts xx. 7. They prayed, not only for their friends, but for their foes also: Acts vii. 60. They highly esteemed their ministers, and prayed for them: Acts xx. 37, 38; xii. 5. They took care of their ministers; Phil. ii. 25; iv. 10—19; and their ministers, in return, took good care of them; 2 Cor. vi. 11. Their love extended to all the brethren: Eph. i. 15; 1 Thess. iv. 9, 10; Heb. xiii. 1; 1 Pet. i. 12, 22. Their charity abounded to all who were in want: Acts xi. 29, 30; Rom. xv. 26; 1 Cor. xvi. 1—3; 2 Cor. viii. 2, 3; 2 Thess. i. 3; Philemon 7; 3 John 6. Great unanimity and union prevailed amongst them: Acts iv. 32. They were diligent in spreading the religion of Jesus; Acts viii. 35—40. They were liberal to the utmost of their ability: Acts ii. 44, 45; iv. 34. They separated themselves from the wicked: 1 Cor. v. 11; 2 Thess. iii. 6—14. They were humble from a sense of their own unworthiness: 1 Cor. xv. 9; Eph. iii. 8; 1 Tim. i. 13—16. They walked not after the flesh, but after the Spirit: Rom. viii. 1. They were sober in all their deportment: 1 Peter iv. 4. They were patient, yea, joyful, in affliction: Acts xiii. 50—52; Rom. v. 3; 2 Thess. i. 4; Heb. x. 34. They cheerfully endured the greatest suffering for Christ's sake: Acts v. 40; vii. 58; viii. 1; xii. 2; xiii. 50; xiv. 22;

xvi. 23; 2 Thess. i. 4. They knew that whatever befell them was all for their good: Rom. viii. 28. They willingly parted with all things for Christ: Phil. iii. 7, 8. They ever acknowledged themselves debtors to the grace of God for all they possessed: 1 Cor. xv. 10. They chose rather to hearken unto God than unto man, regardless of all consequences: Acts iv. 19. They were willing to die in the cause of their Redeemer, rather than shrink from their duty; Acts xx. 23, 24; 2 Tim. iv. 6—8. They knew, that, let them die when, where, or how they might, heaven to them was secure: 2 Cor. v. 1; Phil. i. 21.

For the want of room, I have only been able to give you an outline of this lovely picture; but hope you will be enabled to fill it up yourself. Remember, that your relation to the body of Christ stamps upon you a sacred character, and produces a great responsibility: 1 Cor. xi. 3; Rom. xii. 4, 5. "Walk worthy of the vocation wherewith ye are called:" Eph. iv. 1. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers:" Eph. iv. 29. "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice:" Eph. iv. 31. And resolve, through grace, to follow those "who through faith and patience inherit the promises:" Heb. vi. 12. Those Christians are the best who resemble Christ the most.

THE MIRACLES OF CHRIST.

FROM the New Testament writers it appears evident, that but a very small number of the miracles of Christ are recorded. A MIRACLE is an astonishing effect, either superior or contrary to the laws of nature. We must allow that the laws of nature are all *very good*; but to pretend that they are so fixed, that no *miracle* can be wrought, would be to bind the ALMIGHTY down to second causes. And not to give credit to *miracles*, because they are contrary to nature and the common observation of mankind, is stupid beyond degree. For if miracles were not contrary to common observation, or could be produced by *natural* causes, they would be

no miracles at all. God has done *much*—but when He works a miracle He does a *little* more.

'The centurion's servant healed,	Matt. viii. 5—13.
'The tempest stilled,	Matt. viii. 23—27.
'Two demoniacs of Gadara cured,	Matt. viii. 28—34.
A man sick of the palsy cured,	Matt. ix. 1—8.
Jairus's daughter raised,	Matt. ix. 18—26.
'Two blind men restored to sight,	Matt. ix. 27—31.
A dumb demoniac cured,	Matt. ix. 32, 33.
A man with a withered hand cured,	Matt. xii. 9—13.
A blind and dumb demoniac cured,	Matt. xii. 22, 23.
Five thousand fed,	Matt. xiv. 15—21.
Christ walks on the sea,	Matt. xiv. 22—33.
Canaanitish woman's daughter cured,	Matt. xv. 21—28.
Four thousand fed,	Matt. xv. 32—39.
A lunatic possessed of a devil cured,	Matt. xvii. 14—21.
Procures tribute money from a fish,	Matt. xvii. 24—27.
'Two blind men restored to sight,	Matt. xx. 29—34.
'The fig-tree blasted,	Matt. xxi. 18—21.
A demoniac cured,	Mark i. 23—28.
Peter's mother-in-law healed,	Mark i. 29—31.
A leper healed,	Mark i. 40—45.
A man both deaf and dumb cured,	Mark vii. 31—37.
A blind man restored to sight,	Mark viii. 22—26.
Great draught of fishes,	Luke v. 1—11.
Widow's son raised from the dead,	Luke vii. 11—17.
A woman with an issue healed,	Luke viii. 43—48.
A crooked woman cured,	Luke xiii. 10—17.
A man cured of the dropsy,	Luke xiv. 1—6.
Ten lepers cleansed,	Luke xvii. 11—19.
Malchus's ear healed,	Luke xxii. 50, 51.
Water turned into wine,	John ii. 1—11.
A nobleman's son cured,	John iv. 46—54.
A cripple at Bethesda cured,	John v. 1—9.
A man born blind restored to sight,	John ix. “
Lazarus raised to life,	John xi. “
Surprising draught of fishes,	John xxi. 1—14.

THE PARABLES OF CHRIST.

PARABLES are *figures* used to represent *truths*. Our Lord, in his parables, has taken similitudes from natural things to represent spiritual things. It was

anciently common for philosophers to utter their sentiments in parables. And that the prophets made use of parables is very evident from the following passages. Judges ix. 7; 2 Sam. xii. 1; xiv. 1; 1 Kings xx. 39; 2 Kings xiv. 9; Isa. v. 1, &c. The mode of instruction by parables was very common in our Saviour's time; and He carried it to the height of excellency and usefulness. In order to understand a parable, observe, 1st. It is not necessary that the representation be strictly true; nor that all the actions spoken of be strictly just; because the design of the *parable* is not to inform concerning *these*, but some important *truth*. 2d. We must carefully gather the *scope* of the parable from what has preceded or immediately follows it. 3d. Several circumstances may be added in a parable for the sake of decorum, that cannot be illustrated in the explication of it; we must, therefore, chiefly attend to the *design* of the parable itself. We have the following recorded.

The sower,	Matt. xiii. 1—23.
The tares among the wheat,	Matt. xiii. 24—30.
The grain of mustard seed,	Matt. xiii. 31, 32.
The leaven in the meal,	Matt. xiii. 33.
The hidden treasure,	Matt. xiii. 44.
The pearl of great price,	Matt. xiii. 45, 46.
The net cast into the sea,	Matt. xiii. 47—50.
The unmerciful servant,	Matt. xviii. 21—35.
The laborers in the vineyard,	Matt. xx. 1—16.
The two sons,	Matt. xxi. 28—32.
The wicked husbandmen,	Matt. xxi. 33—46.
The marriage-feast,	Matt. xxii. 1—10.
The man without a wedding garment,	Matt. xxii. 11—13.
The ten virgins,	Matt. xxv. 1—13.
The talents,	Matt. xxv. 14—30.
The sheep and goats,	Matt. xxv. 31—46.
The seed growing secretly,	Mark iv. 26—29.
The two debtors,	Luke vii. 36—50.
The good Samaritan,	Luke x. 25—37.
The rich fool,	Luke xii. 13—21.
The servants who waited for their Lord,	Luke xii. 35—48.
The barren fig-tree,	Luke xiii. 6—9.
The lost sheep,	Luke xv. 3—7.
The lost piece of money,	Luke xv. 8—10.

The prodigal son,	Luke xv. 11—32.
The unjust steward,	Luke xvi. 1—12.
The rich man and Lazarus,	Luke xvi. 19—31.
The importunate widow,	Luke xviii. 1—8.
The Pharisee and Publican,	Luke xviii. 9—14.
The pounds delivered for trading,	Luke xix. 11—27.

REMARKABLE DISCOURSES OF CHRIST.

THERE can be no doubt but an incredible number of volumes must have been written, had all Christ's discourses been recorded. But Infinite Wisdom saw, that such a vast number of Holy Writings would have allowed us no time for reading anything else; nor even meditating upon what we did read, or had expounded unto us; hence God has seen fit to leave us no more than what we are capable of improving. The following are some of the most REMARKABLE DISCOURSES delivered by our blessed Lord and Saviour.

Sermon upon the mount,	Matt. v. vi. vii.
Ordination charge to the apostles,	Matt. x.
Woes against Chorazin, &c.	Matt. xi. 20—24.
Discourse on the breach of the Sabbath,	Matt. xii. 1—8.
Refutation of the false charge,	Matt. xii. 22—37.
Discourse on internal purity,	Matt. xv. 1—26.
Against giving offence,	Matt. xviii.
Directions how to obtain heaven,	Matt. xix. 16—30.
Discourse on his own sufferings,	Matt. xx. 17—19.
Woes against the Pharisees, &c.	Matt. xxiii.
Predictions concerning Jerusalem,	Matt. xxiv.
Discourse on the way to Gethsemane,	Matt. xxvi. 31—36.
Discourse with his disciples,	Matt. xxviii. 16—20.
In the synagogue of Nazareth,	Luke iv. 16—32.
Woes against the Pharisees, &c.	Luke xi. 37—54.
Discourse on humility and prudence,	Luke xiv. 7—14.
Conversation with Nicodemus,	John iii. 1—21.
With the woman of Samaria,	John iv. 1—42.
Discourse concerning the impotent man,	John v.
“ on the bread of life,	John vi.
“ at the feast of tabernacles,	John vii.
“ on occasion of the adulteress,	John viii. 1—11.
“ concerning the sheep,	John x.
“ of consolation,	John xiv.

PROPHECIES are predictions of future events. The prophecies concerning Christ became more clear and minute, as their accomplishment drew near. The whole chain of prophecy, extending from Eden's garden to Calvary's cross, which was first given to the Jews, and is still retained by them, when compared with its accomplishment, most strikingly proves the reality of the Christian religion; and is well calculated to fill the mind with the most exalted views of the Redeemer. The following list of PREDICTIONS with their FULFILMENT, will, I hope, greatly assist the young reader in his search after *Divine* TRUTH, which alone can make him truly wise; and by which we must all stand or fall. In addition to the above remarks, I would also state, that, in order to understand the prophetic language of the Bible, there ought to be an acquaintance with the Scriptures in general—the events of Providence—the plan of salvation—and *particularly* with the *symbolical* language of the prophecies—especially the names given to Christ, antichrist, the church, nations, &c. &c.

PREDICTIONS.

FULFILMENT.

Gen. iii. 15.	Gal. iv. 4: 1 John iii. 8.
Gen. xviii. 18: xxii. 18.	Gal. iii. 8, 16: Matt. i. 1.
Gen. xlix. 10.	John x. 36: xvii. 18, 21, 23.
Exod. xii. 46.	John xix. 33—36.
Numb. xxiv. 17.	Rev. xxii. 16.
Deut. xviii. 15, 18.	Acts vii. 37.
Job xix. 25, 26.	1 Cor. xv. 22—26: 1 Thess. iv. 16, 17.
Ps. xl. 6—8.	Heb. x. 5—30.
Ps. xli. 9.	Matt. xxvi. 47.
Ps. lxxxix. 19.	Col. i. 14, 15: Rev. xix. 16.
Ps. cxviii. 25, 26.	Matt. xxi. 9.
Ps. cxviii. 22.	Matt. xxi. 42: Eph. ii. 20: 1 Pet. ii. 7.
Ps. ii. 1.	Acts iv. 26, 27.
Ps. xxii: lxix.	Matt. xxvii. 35, 46, 48: John xix. 23, 24.
Ps. xvi. 10.	Acts ii. 31: xiii. 33, 38: 1 Cor. xv. 54.
Ps. lxviii. 17, 18.	Eph. iv. 8: Col. ii. 15.
Ps. cx. 1—4.	Matt. xxii. 42, 44: Acts ii. 33: Heb. v. 6.
Ps. ii. 6—8.	Acts xiii. 33: Heb. v. 4: Rev. ii. 27.
Ps. xcvi. 7, 8: cii. 25—27.	Heb. i. 6, 10—12.
Isa. vi. 9.	Matt. xiii. 13.

Isa. vii. 14.	Matt. i. 20—23.
Isa. ix. 1, 2.	Matt. iv. 14—16.
Isa. xi. 10: ix. 6, 7: viii. 14.	Rom. ix. 33: 1 Pet. ii. 8.
Isa. xi. 1, 2.	John iii. 3, 4: Col. ii. 3: John i. 32.
Isa. lxi. 1—3.	Luke iv. 18—21.
Isa. xl. 3.	Matt. iii. 1—3: 1 Tim. iii. 16.
Isa. xxxv. 3—6.	Matt. xi. 2—6.
Isa. liii.	Matt. xxvi: xxvii.
Isa. lx. 2, 3.	Matt. xxviii. 19: Rev. xxi. 21, 24.
Jer. xxiii. 5, 6.	Luke i. 32, 33.
Ezek. xxxiii. 23, 24: xxxvii. 21—24.	John x. 1, 16:
	John i. 49: xix. 19, 21.
Hos. xi. 1.	Matt. ii. 19—21.
Dan. vii. 13, 14.	Matt. xxiv. 30: xxvi. 64: xxviii. 18.
Dan. ix. 24, 26.	John i. 41: Heb. ix. 26.
Dan. ix. 27.	Matt. xxiv. 15.
Micah v. 2.	Matt. ii. 1, 6: Luke ii. 4—7.
Haggai ii. 6, 7, 9.	Luke ii. 10, 11, 27: Heb. xii. 26.
Zech. vi. 12.	Luke i. 78, 79.
Zech. ix. 9.	Matt. xxi. 5: John xii. 15.
Zech. xi. 12, 13.	Matt. xxvi. 15.
Zech. xiii. 7.	Matt. xxvi. 46, 47.
Zech. xii. 10.	John xix. 34—37: Acts ii. 23.
Mal. iii. 1.	Matt. iii. 1—3: xi. 10.
Joel ii. 28—32.	Acts ii. 16—21.

FIGURATIVE LANGUAGE OF THE BIBLE.

THE BIBLE abounds with figures drawn from nature; such as light, darkness, sun, moon, stars, earth, mountains, trees, water, &c.—from the persons and actions of men, as Adam, Moses, David, Elijah, &c.—and from the history of the church, &c. The Bible itself is the best guide to the interpretation of its own figures:—as the Epistle to the Hebrews to the ceremonial law. The discourses of our Saviour are highly figurative; and in consequence of their true meaning having been mistook, and a *literal* application given to those places which are only intended *figuratively*, the most absurd notions have been published for divinely-taught doctrines. A few examples will be sufficient to show you that all the expressions of our Lord are not to be *literally* understood. For instance:

The Redeemer, when speaking to the Jews, said, "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world:" John vi. 51. The Jews, understanding his words *literally*, said, "How can this man give us his flesh to eat?" not considering that he alluded to the sacrifice he was about to make in the offering of himself for the sins of the world: 1 John ii. 2. In the institution of the Lord's Supper, he said of the bread, "*This is my body*;" and of the wine, "*This is my blood*:" Matt. xxvi. 26—29. And upon these words some have put such a forced construction, as to teach that the *bread* and the *wine* are, by saying a few words over them, converted, or changed, into the *real* human *flesh* and *blood* of the Saviour, just as it was born of the Virgin Mary! When, it is plain, the Saviour intended that the BREAD *represented* his body, and the WINE, his BLOOD; and that by breaking and eating the one, and pouring out and drinking the other, he required all his followers to keep up a perpetual remembrance of his death, till he came again: 1 Cor. xi. 23—27. Christ calls himself the DOOR, John x. 7—10, the VINE, John xv. 1, and the SHEPHERD, John x. 11; and we are very well assured, that, *literally*, he was neither the one nor the other. You will find the following to be the most remarkable figures of speech in the Bible; and by making yourself acquainted with them, you will find a key to unlock an invaluable treasure.

A METAPHOR is a word applied to some use to which, in its literal meaning, it could not be put: but is founded on the similitude one object bears to another: such as, For the *sword* to devour flesh: Deut. xxxii. 42. To be *born again*: John iii. 3, 7. To *bridle* the tongue: James i. 26.

AN ALLEGORY is a metaphor continued: as the Saviour's discourse concerning the eating of his own flesh: John vi. 35—65.

A PARABLE is a similitude; and illustrates something we do not know, by a statement of something we are familiar with; and is used to impress it more deeply on the mind: as, the Lost sheep, the Prodigal son, &c. Luke xv.

A PROVERB is a short, energetic sentence, containing great meaning in a few words; and a wise man will understand them. The requisites of a proverb are elegance and brevity: Prov. i. 1—6; x. 15; Luke iv. 23.

A METONYMY is a figure of speech in which one word is put for another: as, "*They have Moses and the prophets:*" meaning their writings and not their persons: Luke xvi. 29.

A PROSOPÆIA, or *personification*, is a figure by which things are spoken of as persons: as, "*Mercy and truth are met together; righteousness and peace have kissed each other:*" Ps. lxxxv. 10.

A SYNECOCHE is a figure by which the whole is put for a part of anything, or a part for the whole; as, "*All the world should be taxed;*" when no more is meant than the Roman empire: Luke ii. 1. "And we were in all in the ship two hundred threescore and sixteen souls;" when persons, *bodies* and souls, are intended.

IRONY is a figurative form of speech, in which the meaning is contrary to what is spoken; and though there are not many examples of the kind in the Bible, there are some few: such as Elijah's address to the prophets of Baal: 1 Kings xviii. 27; and Job's remark to his friends: Job xii. 2. Though a different thing is meant from what is spoken, *irony* may readily be understood. If a father should say to his son who had disobeyed him, "*You are a good lad!*"—the son would well understand his father to mean, that *he* was a *bad lad*.

A HYPERBOLE is a figure by which anything is represented as being much greater, or smaller, than what it really is; and examples of which you will find recorded in the following passages: Numb. xiii. 33; Deut. i. 28; John xxi. 25.

SYMBOLICAL LANGUAGE OF THE BIBLE.

A SYMBOL is an abridgment, comprehending in its figure a representation of something else. And a knowledge of the symbolical language of the Bible is of great importance, in order to our understanding, and profiting by what we read. And that you might the more readily find those words, the sense of which you may be desir-

ous to know, you have the following INDEX, alphabetically arranged, with what is generally believed the true meaning of each word; and also the chapter and verse where it is recorded.

ABADDON, in Hebrew, is the same as Apollyon in Greek; and is a name given to the angel of the bottomless pit: Rev. ix. 11.

ABOMINATION; a thing very hateful; as, (1.) That which men abhor: Gen. xliii. 32; Prov. xxix. 27. (2.) Sin in general: Isa. lxvi. 3; Ezek. xvi. 50, 51. (3.) An idol: 2 Kings xxiii. 13; Isa. xlv. 19. (4.) An idolater: Isa. xli. 24. (5.) Wicked doctrines and practices: Rev. xvii. 4. (6.) The Roman army with their idolatrous ensigns, that destroyed the temple and Jewish polity: Matt. xxiv. 15.

ADULTERESS; A person, city, or church, who forsakes the true God to follow a false one: Isa. i. 21; Rev. xvii. 5.

ADULTERY; Idolatry, and apostacy from God: Jer. iii. 8, 9; Ezek. xxiii. 8; Rev. ii. 22.

ANGEL; A messenger; and is applied to (1.) Those spiritual and intelligent beings employed by God to execute his orders of providence: Ezek. x. 8—22; Heb. i. 4—7, 14; Rev. iv. 6; v. 11; xxii. 8. (2.) Apostate, or fallen spirits: Matt. xxv. 41; 2 Pet. ii. 4; Jude 6. (3.) Ministers of the gospel: Rev. i. 20; ii. 1, 8, 12, 18. (4.) The Lord Jesus Christ, who brought us salvation: Zech. i. 11, 12; Rev. x. 1.

APOLLYON; in Greek is the same as Abaddon in Hebrew: See *Abaddon*.

ARM; (1.) The Almighty power of God: Exod. vi. 6; Isa. lii. 10; lxii. 8; lxiii. 12; Jer. xxvii. 5. (2.) Jesus Christ is called the "*arm of the Lord*:" Isa. liii. 1. (3.) The strength and support, protection and provision, which God gives to his people: Isa. xxxiii. 2. (4.) The saving power, love, and compassion of Christ: Isa. xl. 11; John xii. 38. (5.) God's gracious influence upon mankind: Isa. li. 9. (6.) The influence of men: Ps. x. 15; xxxvii. 17; Jer. xvii. 5.

ARROWS; are (1.) Apprehensions of divine displeasure: Job vi. 4; Ps. xxxviii. 2. (2.) The judgments of God: 2 Sam. xxii. 15; Lam. iii. 12; Ezek. v. 16, Hab. iii. 11. (3.) The malice, slander, and abuse of

wicked men: Ps. xi. 2; lxiv. 3; Prov. xxv. 18; xxvi. 18; Jer. ix. 8. (4.) The means made use of by the wicked to injure others: Ps. lvii. 4.

BABES; are (1.) Weak-minded and insignificant persons, who lack understanding: Isa. iii. 4; Matt. xi. 25; Rom. ii. 20. (2.) Such as are weak in faith, know but little, and are given to change: 1 Cor. iii. 1; Heb. v. 13. (3.) Believers who are humble, harmless and teachable, and feed on the pure milk of gospel truths: 1 Pet. ii. 2.

BABYLON; The city of Rome; so called on account of the wickedness, idolatry, cruelty, and persecutions, that have taken place in it: Rev. xiv. 8; xvi; xvii; xviii.

BALAAM; False teachers, who, like him, love the wages of unrighteousness: 2 Pet. ii. 14, 15; Jude 11; Rev. ii. 15.

BEAST; (1.) Ministers of the gospel who are bold, lively, and active, in executing God's commands: Rev. iv; v; vi. (2.) Cruel and brutish men: 1 Cor. xv. 32; 2 Pet. ii. 12. (3.) Antichrist: Rev. xiii. 2; xx. 4.

BLACK, or BLACKNESS; must be understood according to what it is applied; as, to gates, faces, skin, or clothes, it denotes great distress: Jer. viii. 21; xiv. 2; Joel ii. 6. To the church, remaining corruptions—and reproaches: Song i. 5, 6. To the hair of the head, beauty: Song v. 11; and soundness: Lev. xiii. 37. The gloomy end of false teachers: Jude 13.

BLASPHEMY; is (1.) Idolatry: Rev. xiii. 1, 5, 6; xvii. 3. (2.) To reproach God by ascribing to him anything sinful: 2 Sam. xii. 14; Titus ii. 5. (3.) To wilfully and maliciously reject Christ in opposition to the strongest convictions made on the mind by the Holy Ghost: Matt. xii. 21—31.

BLINDNESS; Ignorance of divine things: Isa. xxix. 18; xlii. 18, 19; lvi. 10; Matt. xxiii. 16; Rom. xi. 25; Eph. iv. 18.

BLOOD; (1.) Slaughter, or murder, with consequent guilt: Gen. iv. 10; Matt. xxvii. 24. (2.) The punishment due for the shedding of blood: Matt. xxvii. 25. (3.) That which is obtained by taking away the life of the innocent: Hab. ii. 12; Acts i. 19. (4.) The guilt and punishment of sin: Acts xviii. 6. (5.) Fallen

nature: Ezek. xvi. 6; John i. 13. (6.) Symbol of the atonement by Christ: Matt. xxvi. 28; Heb. xiii. 20.

Body; (1.) The sanctified church of Christ, who are united to him and to each other by faith and love: 1 Cor. x. 17; xii. 13, 27; Eph. iv. 16; Col. i. 18. (2.) The whole of the human family, being made *one* by Christ: Eph. ii. 16; v. 23; 1 Cor. xi. 3. (3.) Carnal affections and sinful inclinations; Rom. vii. 24; 1 Cor. ix. 27.

Book; (1.) The counsel of God: Ps. xl. 7; cxxxix. 16; Heb. x. 7. (2) The omniscience, or remembrance of God: Ps. lvi. 8; Mal. iii. 16. (3.) The heavenly record of the people of God: Phil. iv. 3; Rev. iii. 5; xx. 12, 15; xxii. 19.

Books; The consciences of men: Daniel vii. 10; Rev. xx. 12.

Bow; (1.) God's promise and help: Hab. iii. 9. (2.) Faith and patience: Gen. xlix. 24. (3.) Health and vigor: Job xxix. 20. (4.) Evangelical conquest: Rev. vi. 2.

BOWELS; (1.) The heart, or affections: 2 Cor. vi. 12; Philemon 7. (2.) Ardent love and tender pity: Phil. i. 8. (3.) One dearly loved: Philem. 12. (4.) Strong affection and pity: Col. iii. 12. (5.) Infinite compassion of God: Isa. lxiii. 15; Jer. xxxi. 20; Phil. ii. 1.

BRANCH; (1.) Jesus Christ: Isa. xi. 1; Jer. xxiii. 5; Zech. iii. 8; vi. 12. (2.) Real believers in Christ: John xv. 5.

BREAD; (1.) Jesus Christ, on whom the Christian feeds by faith: John vi. 35, 41, 48—51. (2.) Sound doctrine: Deut. viii. 3; Isa. lv. 2; Matt. iv. 4. (3.) Christian-fellowship: 1 Cor. x. 17.

BRIDE; The church of Christ: Rev. xxi. 9; xxii. 17.

BRIDEGROOM; Christ the Husband of his Church: Matt. xxv. 1—10; John iii. 29; Rev. xxi. 9.

BRIERS; (1.) Mischievous persons: Ezek. ii. 6; xxviii. 24; Micah vii. 4. (2.) Sins and corruptions; Heb. vi. 8.

BRIMSTONE; (1.) Terrible judgments: Deut. xxix. 23; Job xviii. 15; Ps. xi. 6; Isa. xxxiv. 9. (2.) The destruction of the damned: Rev. xxi. 8.

BULLS; (1.) Persons impatient in trouble: Isa. li. 20. (2.) Wicked men: Ps. xxii. 12; lxviii. 30.

CANDLE, imports, (1.) The perfect knowledge of God. Zeph. i. 12. (2.) God's favor and blessing: Job xxix. 3. (3.) Outward prosperity: Job xviii. 6; xxi. 17; Ps. xviii. 28. (4.) The rational understanding: Prov. xx. 27. (5.) The gifts of God bestowed on us for the benefit of others: Matt. v. 15, 16.

CANDLESTICKS, seven golden ones. The seven churches of Asia: Rev. i. 12, 20.

CEDARS; (1.) Kings; princes of Judah: Isa. ii. 13. (2.) Eminent men: Zech. xi. 2. (3.) Saints: Judges ix. 15; Ps. xcii. 12; Song i. 17; viii. 9; Isa. xli. 19. (4.) Proud and great men: Isa. ii. 13; x. 33, 34.

CHAFF; (1.) Evil workers and evil works: Isa. xli. 15, 16; Hos. xiii. 3; Matt. iii. 12. (2.) False doctrines: Jer. xxiii. 28. (3.) Fruitless projects: Isa. xxxiii. 11.

CHAIN; (1.) God's law: Prov. i. 9. (2.) Bondage or affliction: Lam. iii. 7; 2 Tim. i. 16. (3.) Sinful lusts and a condemning conscience: 2 Pet. ii. 4; Jude 6. (4.) Powerful restraints of Divine Providence: Rev. xx. 1, 2.

CLOUDS; (1.) Armies or multitudes: Isa. lx. 8; Jer. iv. 13; Heb. xii. 1. (2.) Heaven: Ps. xxxvi. 5; lxviii. 34.

CROWN OF LIFE; glory, and righteousness; Immortal happiness, and glory of heaven: James i. 12; Rev. ii. 10; iii. 11; 1 Pet. v. 4; 2 Tim. iv. 8.

CUP; (1.) The blessings of Providence and grace: Ps. xxiii. 5. (2.) Grateful acknowledgment: Ps. cxvi. 13. (3.) The *wine* in the cup: 1 Cor. xi. 27. (4.) Sufferings and afflictions: Ps. lxxiii. 10; lxxv. 8; Isa. li. 17; Matt. xx. 23; xxvi. 39.

DARKNESS; (1.) Ignorance and unbelief: John i. 5; iii. 19; Acts xxvi. 18; Eph. vi. 12. (2.) Great distress: Isa. viii. 22; Joel ii. 2; Matt. xxii. 13. (3.) A private place—in parables: Matt. x. 27. (4.) Sin or impurity: 1 John i. 5.

DAY; in prophetic language, is, generally, put for a year; and a week is seven years, and a month thirty; which makes one year of time, 360 years: Ezek. iv. 5, 6; Dan. ix. 24; vii. 25. (1.) An appointed time: Isa. xxxiv. 8. (2.) State of knowledge: 1 Thess. v. 5.

DEATH; (1.) Insensibility to the evil of sin—unrenewed

by grace; Eph. ii. 1; Rev. iii. 1. (2.) Mortification of what is sinful: Rom. vi. 8; 1 Pet. ii. 24. (3.) Dominion and pollution of sin: Luke i. 79; Jude xii; 1 John iii. 14.

DEVIL; (1.) Chief of the fallen angels: Rev. xii. 9, 10; 1 Pet. v. 8; Matt. iv. 1 to 11. (2.) Wicked men who do his works: John vi. 70; viii. 44.

DEW; (1.) Jesus Christ, and God in him: Isa. xxvi. 19; Hos. xiv. 5. (2.) Divine truths: Deut. xxxii. 2.

DOGS; (1.) Gentiles as sunk in impurity: Matt. xv. 26, 27. (2.) Idle, avaricious ministers of religion: Isa. lvi. 10, 11; Phil. iii. 2. (3.) Persecutors: Ps. xxii. 16. (4.) Open enemies to religion: Matt. vii. 6. (5.) Immodest and unclean persons: Deut. xxiii. 18; Rev. xxii. 15. (6.) Satan: Ps. xxii. 20; Matt. iv. 11; John xiv. 30.

DOOR; (1.) Jesus Christ the only way into heaven: John x. 7, 9; xiv. 6. (2.) Commencement of a new government: Rev. iv. 1.

DRAGON; (1.) A royal enemy: Ezek. xxix. 2, 3. (2.) Cruel tyrants: Ps. lxxiv. 13. (3.) The Devil: Rev. xii. 9. (4.) Wicked men: Isa. xxxv. 7; xliii. 20. (5.) Antichrist: Rev. xiii. 2. (6.) Whatever is hurtful: Ps. xci. 13.

DRINK; (1.) To be satiated with slaughter: Ezek. xxxix. 18, 19. (2.) Sinning with greediness: Job xv. 16. (3.) Sufferings: Matt. xx. 23. (4.) Spiritual delights: John iv. 14; vii. 37; Song viii. 2.

DRUNKENNESS; (1.) Delusion, error, idolatry, and superstition, madly pursued: Isa. xxviii. 7; Rev. xvii. 2. (2.) To be overwhelmed with afflictions: Isa. lxiii. 6; Jer. xiii. 13. (3.) To be given to luxury and wantonness: Hab. ii. 15; 1 Thess. v. 7.

DUST; (1.) Death and the grave: Gen. iii. 19; Job vii. 21; Ps. xxii. 15. (2.) Multitude: Gen. iii. 16; Numb. xxiii. 10. (3.) A low condition: 1 Sam. ii. 8; Nahum iii. 18. (4.) Dead men: Ps. xxx. 9. (5.) Earthly things: Amos ii. 7.

EAGLE; (1.) The kings of Babylon and Egypt: Ezek. xvii. 3, 7. (2.) The Roman army, whose standards were eagles; Deut. xxviii. 49; Matt. xxiv. 28. (3.) Emblem of strength: Ps. ciii. 5; Isa. xl. 31.

EARTH; (1.) The human family: Gen. vi. 13; xi. 1;

Ps. xcvi. 1. (2.) A debased condition: Rev. vi. 13, xii. 13.

EARTHEN-VESSELS; human bodies: 2 Cor. iv. 7.

EARTHQUAKE; Alarming providences; Ps. xviii. 7; xlv. 2; Isa. xxix. 6; Rev. vi. 12; viii. 5; xi. 13, 19; xvi. 18.

EGYPT; Antichrist, or wickedness: Rev. xi. 8.

ELDERS, twenty-four; The principal saints of the Old and New Testaments: Rev. iv. 4; vii. 11, 13; xiv. 3.

EYES; (1.) The infinite wisdom and knowledge of God: Ps. xi. 4; xxxii. 8; Prov. xv. 3. (2.) God's watchful providence: Ps. xxxiv. 15; Jer. xxiv. 6. (3.) The penetrating knowledge of Christ: Rev. i. 14. (4.) The minds and understandings of men: Gen. iii. 7; Acts xxvi. 18; xxviii. 27; Rom. xi. 10; Eph. i. 18. (5.) A friendly counsellor: Job xxix. 15. (6.) Human designs: Matt. vi. 22, 23. (7.) The whole man: Rev. i. 7.

FACE; (1.) The Omniscience of the LORD: 1 Sam. xxvi. 20; Isa. lxxv. 3. (2.) The displeasure of God: Ps. xxxiv. 16. (3.) God's glory: Exod. xxxiii. 20. (4.) The love and favor of God: 2 Chron. xxx. 9; Ps. xxx. 7; lxxx. 7. (5.) Obstinately impenitent sinners: Jer. v. 3.

FAMILY; The church, militant and triumphant: Eph. iii. 15.

FAN; (1.) The judgments of God: Jer. xv. 7. (2.) The gospel dispensation: Matt. iii. 12.

FAT; (1.) Great men: Ps. xxii. 29; Isa. v. 17; x. 16; Ezek. xxxiv. 16, 20; Jer. v. 28. (2.) Spiritual blessings: Ps. lxiii. 5; xcii. 14; Prov. xi. 25; xiii. 4; xv. 30; xxviii. 25; Jer. xxxi. 14.

FATLING; (1.) Jesus Christ: Luke xv. 23. (2.) The blessings of the gospel: Isa. xxv. 6; Matt. xxii. 4. (3.) The saints: Isa. xi. 6.

FATHER; (1.) Creator and Preserver: Mal. ii. 10; Heb. xii. 9. (2.) Author and Bestower: Eph. i. 17; 2 Cor. i. 3; Job xxxviii. 28, 29. (3.) An inventor of any art; or instructor of others: Gen. iv. 20, 21; Judges xvii. 10; 1 Sam. x. 12; 2 Chron. ii. 13; 2 Kings ii. 12. (4.) Founders of cities: 2 Chron. ii. 3. (5.) Old Testament saints: Heb. i. 1. (6.) The devil, who is the author of evil: John viii. 44.

FIELD; (1.) The world in which God has placed us to work: Matt. xiii. 38. (2.) The Scriptures, which contain all that is valuable: Matt. xiii. 44.

FIRE; (1.) God, who will consume whatever is opposed to his nature, and refine what is impure: Deut. iv. 24; Isa. x. 17; Heb. xii. 29. (2.) Destructive calamities: Isa. xlii. 25; lxvi. 15; Ezek. xxii. 31. (3.) God's word: Ps. xxxix. 3; Jer. v. 14; xx. 9; xxiii. 29.

FISH; Men, who are numerous and frequently taken: Ezek. xlvii. 9, 10; Hab. i. 14—17; Matt. xiii. 47—50.

FLESH; (1.) Corruptions of our nature: Rom. viii. 8—13. (2.) Legal righteousness or outward performances: Rom. iv. 1—4. (3.) In-dwelling grace: Ezek. xxxvi. 26. (4.) That which is weak and helpless: Isa. xxxi. 3. (5.) Mortal man: Isa. xl. 6. (6.) Human attainments: Phil. iii. 3, 4.

FOREHEAD, mark in the; (1.) A public and open profession of religion or heresy: Rev. vii. 3; xiii. 16; xiv. 1; xxii. 4. (2.) A jewel in the forehead—great honor: Ezek. xvi. 12.

FOUNDATION; (1.) The purpose of God: 2 Tim. ii. 19. (2.) Christ Jesus: Isa. xxviii. 16; Prov. x. 25; Eph. ii. 20; 1 Tim. vi. 19. (3.) Magistrates: Ps. lxxxii. 5. (4.) The first principles of religion: Heb. vi. 1, 2.

FOUNTAIN; (1.) God, the source of all comfort: Ps. xxxvi. 9; Jer. ii. 13. (2.) Jesus Christ, through whom all comfort flows: Zech. xiii. 1. (3.) Children, or posterity: Prov. v. 16.

FOX; A sly, artful hypocrite, who conceals his true character: Luke xiii. 32.

FURNACE; (1.) A place of cruel bondage: Deut. iv. 20; Isa. xlviii. 10; Jer. xi. 4. (2.) Calamity by which God refines his people: Isa. xxxi. 9. (3.) The destruction of evil works and evil workers: Matt. xiii. 42.

GARMENTS; (1.) The souls of men: Rev. iii. 4. (2.) Emblems of purity: Isa. lii. 1; lxi. 10; Rev. iii. 4, 5; xix. 8.

GATE: (1.) Power or dominion: Gen. xxii. 17; Matt. xvi. 18. (2.) The border of the grave: Ps. ix. 13; Isa. xxxviii. 10. (3.) Security: Ps. cxlvi. 13. (4.) The ordinances of divine worship: Ps. ix. 14. (5.) Regeneration: Matt. vii. 13.

GOG and MAGOG; (1.) The great Scythian powers of former ages: Ezek. xxxviii. 2. (2.) Infidel nations: Rev. xx. 8.

GOLD; The graces of the Holy Spirit: Ps. xlv. 13; Rev. iii. 18.

GRAPES; The fruits of true religion; also hypocritical professions: Isa. v. 2.

HAIL; The invasion of violent enemies: Isa. xxviii. 2; xxxii. 19; Rev. viii. 7.

HAND; (1.) Favor and protection: Ps. xviii. 35; lxxiii. 23. (2.) Power, strength: Ps. xvii. 7; xx. 6; xlv. 3; Isa. xlviii. 13; l. 2.

HARVEST; (1.) A people ripe for the judgments of God: Isa. xviii. 5; Joel iii. 13. (2.) The end of the world: Matt. xiii. 39.

HEAD; (1.) The ruling principle in man: Isa. i. 6. (2.) Chief of a people: Micah iii. 1, 9, 11. (3.) The metropolis of a country: Isa. vii. 8, 9.

HEAVEN—HEAVENS; (1.) God: Dan. iv. 26; Luke xv. 21. (2.) Angels: Job xv. 15. (3.) The church militant: Rev. xii. 1, 7—9. (4.) Governments: Isa. xiii. 13; Hag. ii. 6, 21.

HELL; (1.) The grave: Ps. lv. 15; Jonah ii. 2; Hab. ii. 5. (2.) Receptacle of departed spirits: Rev. xx. 13, 14. (3.) Place of torment: Luke xvi. 23.

HORN; (1.) Strength: Rev. v. 6. (2.) Divine protection: Ps. xviii. 2; Amos iii. 14; Luke i. 69. (3.) Royal power: Ps. xcii. 10; Jer. xlviii. 25; Dan. vii. 20, 24; Zech. i. 18.

HORSE, *white*—of victory; *red*—of bloody war; *black*—of famine and disease; *pale*—of pestilence, which is death in triumph: Rev. vi. 2—8; Zech. vi. 2, 3.

HORSES; Emblems of conquest: Jer. iv. 13; Joel ii. 4; Hab. i. 8.

HOUSE; (1.) Heaven: John xiv. 2. (2.) The church of God: 1 Pet. ii. 5; iv. 17; Heb. iii. 6. (3.) Persons who dwell together: Acts x. 2; xvi. 32, 34; xviii. 8; Heb. xi. 7. (4.) The substance and support of a family: Mark xii. 40. (5.) The human body: 2 Cor. v. 1.

HUNGER; (1.) An ardent desire after Christ and his righteousness: Matt. v. 6; Luke i. 53. (2.) A desire for the happiness of the world: Prov. xix. 15; John vi. 35.

IDOLATRY; (1.) Covetousness: Eph. v. 5; Col. iii. 5; Phil. iii. 19. (2.) Loving an object more than God: 1 John v. 21.

IMAGE of gold, silver, brass, and iron. The Assyrian, Persian, Macedonian, and Roman monarchies: Dan. ii. 31—45.

INFIRMITIES; (1.) Bodily weaknesses: Matt. viii. 17; Isa. liii. 4; 1 Tim. v. 23. (2.) Afflictions, reproaches, persecutions, and buffetings: 2 Cor. xii. 10. (3.) Spiritual defects: Rom. vi. 19; viii. 26.

JERUSALEM; (1.) The church of God: Ps. cxxii. 6; Isa. lxv. 18; lii. 1; Gal. iv. 24—26. (2.) The heavenly state: Heb. xii. 22; Rev. iii. 12.

KEY; (1.) Power and authority: Isa. xxii. 22; Rev. i. 18; iii. 7; xx. 1. (2.) Commission to preach the gospel: Matt. xvi. 19. (3.) Means of Scriptural knowledge: Luke xi. 52.

LABORERS; (1.) Ministers of the Gospel: Matt. ix. 37, 38; 1 Cor. iii. 9. (2.) All who are heartily engaged in the service of Christ: Matt. xx. 1—16.

LAMB; (1.) Jesus Christ; who was typified by the paschal-lamb and daily sacrifice: Exod. xii. 3; xxix. 38—42; John i. 29; Rev. xiii. 8. (2.) Every true follower of Jesus: John xxi. 15.

LAMP; (1.) A successor: 1 Kings xv. 4; Ps. cxxxii. 17. (2.) Profession of religion: Matt. xxv. 3, 4. (3.) Prosperity: Prov. xiii. 9; xx. 20. (4.) Divine light: 2 Sam. xxii. 29.

LEAVEN; (1.) The doctrines of Christ: Matt. xiii. 23. (2.) Corrupt doctrines of men: Matt. xvi. 6, 12. (3.) Scandalous practices: 1 Cor. v. 6.

LEGS; (1.) Strength: Ps. cxlvii. 10; Song v. 15. (2.) Roman Empire governed by two Consuls: Dan. ii. 33.

LEOPARD; (1.) A subtle, violent foe: Dan. vii. 6. (2.) Nebuchadnezzar and his army: Jer. v. 6; Hab. i. 8. (3.) Antichrist: Rev. xiii. 2. (4.) Men naturally fierce and cruel: Isa. xi. 6.

LIFE: (1.) Jesus Christ, the source of natural, spiritual, and eternal life: John i. 4; xi. 25; xiv. 6; Col. iii. 4. (2.) Doctrines of the Gospel: John vi. 33, 63. (3.) The state of believers: John iii. 36; v. 24; Col. iii. 3. (4.) Eternal blessedness of heaven: Ps. xvi. 11; Rom. v. 17. (5.) Spiritual strength derived from Christ: 2

COR. iv. 10. (6.) The resurrection and intercession of Christ: Rom. v. 10.

LIGHT; (1.) A son or successor: 1 Kin. xi. 36; 2 Chron. xxi. 7. (2.) Peace and joy: Esther viii. 16; Ps. xcvi. 11. (3.) Spiritual knowledge and true holiness: Isa. viii. 20; Eph. v. 8; 1 John i. 7. (4.) Prosperity and happiness: Isa. lviii. 8. (5.) Support and deliverance: Micah vii. 8.

LION; (1.) Christ, who is mighty and invincible: Rev. v. 5. (2.) The tribe of Judah and its kings, who were a terror to their enemies: Gen. xlix. 9. (3.) The devil, who is fierce, and cruel: 1 Pet. v. 8. (4.) Cruel oppressors: 2 Tim. iv. 17. (5.) Enemies and evils: Ps. xci. 13. (6.) Imaginary difficulties: Prov. xxii. 13.

LOCUSTS; Authors or teachers of false and poisonous doctrines: Rev. ix. 3.

MANNA; Comforts, and blessings flowing from Jesus Christ: Rev. ii. 17.

MOON; (1.) The church of Christ, who derives all her light from Christ the Sun of righteousness: Song vi. 10. (2.) The world with all its changing scenes: Rev. xii. 1. (3.) Outward prosperity: Isa. lx. 20. (4.) Inferior magistrates: Ezek. xxxii. 7; Matt. xxiv. 29; Rev. vi. 12; viii. 12.

MOUNTAIN; (1.) The church of God: Isa. ii. 2; xi. 9; Dan. ii. 35, 45. (2.) The ordinances of Christ: Joel iii. 18; Song ii. 8; iv. 6. (3.) The people dwelling in a mountainous country: Ezek. vi. 2, 3. (4.) High places whereon idols were worshipped: Isa. lvii. 7; Ezek. xviii. 6, 11. (5.) Idols worshipped in high places: Jer. iii. 23. (6.) Men high in station, as magistrates in the state, and ministers in the church: Ps. lxxii. 3; Isa. xlv. 23; lv. 12. (7.) Hindrances, provocations, and enemies of the gospel and church: Isa. xl. 4; xlix. 11; xli. 15. (8.) The heavens, which are high: Ps. cxxi. 1. (9.) Samaria, because built on a hill: Amos iv. 1; vi. 1.

MYSTERY; (1.) The calling of the Gentiles, which was long a secret: Rom. xvi. 25; Col. i. 26, 27. (2.) The union between Christ and believers: Mark iv. 11; Rev. i. 20.

NAKED; (1.) A graceless soul: Rev. iii. 17, 18. (2.) Destitute of worldly comforts: Job i. 21. (3.) Deprived of divine favor and protection: Exod. xxxii. 25; 2

Chron. xxviii. 19. (4.) Discovered, known, and manifest: Job xxvi. 6; Heb. iv. 13.

NIGHT; (1.) A time of ignorance and unbelief: Rom. xiii. 12. (2.) Affliction, and adversity: Isa. xxi. 12. (3.) Suddenly, unexpectedly: Isa. xv. 1; Luke xii. 20. (4.) Death: John ix. 4.

OAKS; Governors, and men of valor: Isa. ii. 13; Zech. xi. 2.

OLIVE, wild—Gentiles: Rom. xi. 17. Cultivated olive; Church of Christ: Rom. xi. 24; Jer. xi. 16.

PALM; Symbol of joy and victory: Rev. vii. 9.

PARADISE; Future state of happiness of believers: Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.

PASSOVER; Jesus Christ, who was typified by the paschal-lamb: 1 Cor. v. 7; Rom. iii. 25.

PHYSICIAN; (1.) Jesus Christ: Matt. ix. 12. (2.) Prophets and spiritual teachers: Jer. viii. 22. (3.) An embalmer of dead bodies: Gen. l. 2. (4.) Comforters: Job xiii. 4.

PILLAR; (1.) The chief support of a family or state: Prov. ix. 1; Jer. i. 18; Gal. ii. 9. (2.) The church: 1 Tim. iii. 15.

POISON; Wickedness in doctrine, language, or course: Deut. xxxii. 33; Ps. lviii. 4; cxi. 3; Rom. iii. 13; James iii. 8.

PRISON; (1.) A low, base condition: Eccl. iv. 14. (2.) Spiritual bondage: Isa. xlii. 7. (3.) Powerful restraint: Rev. xx. 7. (4.) The grave: Isa. liii. 8. (5.) State of those who die impenitent: 1 Peter iii. 18—20; iv. 6.

RAIN; (1.) Whatever is refreshing and tends to make persons fruitful in good works: Deut. xxxii. 2; Ps. lxxviii. 9; Isa. v. 6; Ezek. xxxiv. 26. (2.) Destructive judgments: Ezek. xiii. 11.

RIVER; (1.) Great plenty: Job xxix. 6; Ps. xxxvi. 8; John vii. 38. (2.) The ordinances and blessings of the Gospel: Ps. xlv. 4; Ezek. xlvii. 5, 9; Joel iii. 18; Rev. xxii. 1. (3.) Great quantity: Job xl. 23. (4.) Plentiful showers of rain: Ps. lxxv. 9.

ROCK; (1.) The patriarch of a nation: Isa. li. 1. (2.) God: Deut. xxxii. 31; Ps. xviii. 2; Isa. xvii. 10. (3.) Jesus Christ: Isa. xxxii. 2; Matt. vii. 25; xvi. 18. (4.) Stony-hearted sinners: Luke viii. 6.

ROD; (1.) God's pastoral care of his church: Ps. xxiii

4. (2.) The gospel of Christ: Ps. cx. 2. (3.) 'The great power of Christ: Ps. ii. 9; Rev. ii. 27. (4.) Afflictions: 2 Sam. vii. 14; Job ix. 34; Micah vi. 9. (5.) Church censures: Micah vii. 14; 1 Cor. iv. 21. (6.) The princes of Judah: Ezek. xix. 14. (7.) Power and authority: Ps. cxxv. 3.

SALT; (1.) Duration to all futurity: Numb. xviii. 19; 2 Chron. xiii. 5. (2.) Wisdom: Col. iv. 6. (3.) Christian principles and virtues: Matt. v. 13.

SEA; (1.) A multitude of enemies: Jer. li. 42. (2.) Inhabitants of the islands of the sea: Isa. lx. 5. (3.) Full and free pardon of sin: Micah vii. 19.

SEAL; sealed; (1.) Security: Song iv. 12. (2.) Not to be understood: Isa. xxix. 11. (3.) Authorized, or commissioned: John vi. 27. (4.) Marked as belonging to God: Eph. i. 13; Rev. vii. 2—4.

SEED; (1.) The whole posterity of Abraham: Rom. ix. 7. (2.) All the faithful, whether Jews or Gentiles: Rom. iv. 16. (3.) Jesus Christ: Gen. xxii. 18; Gal. iii. 16. (4.) Sound doctrine: Luke viii. 5, 11; 1 Pet. i. 23; 1 John iii. 9.

SERPENT; (1.) Satan, the devil: Gen. iii. 1, 2, 4, 13, 14; 2 Cor. xi. 3; Rev. xii. 9.

SHEEP; (1.) The followers of Christ: Zech. xiii. 7; John x. 1—15; xxi. 16, 17; 1 Pet. ii. 25. (2.) All the human family: Ps. c. 3; Isa. liii. 6; John x. 16.

SHEPHERDS; Civil and political rulers: Jer. xxv. 34.

SHIELD; (1.) Protection and defence: Gen. xv. 1; Ps. v. 12. (2.) Princes and great men: Ps. xlvii. 9.

SLEEP; (1.) Spiritual stupidity, and unconcern: Eph. v. 14. (2.) Carnal security: Rom. xiii. 11. (3.) Death: Dan. xii. 2; 1 Thess. iv. 13, 14.

SOBER; Humble, thoughtful, temperate, and grave: Rom. xii. 3; Titus ii. 4, 12; 1 Pet. v. 8.

SODOM; (1.) Judah: Isa. i. 10; Jer. xxiii. 14. (2.) The antichristian state: Rev. xi. 8.

SORES; (1.) Spiritual diseases: Isa. i. 6; liii. 4, 5. (2.) Sins and miseries: 2 Chron. vi. 29. (3.) Heavy affliction: Job v. 18. (4.) Great calamity: Rev. xvi. 2.

SOWER; A preacher of the Gospel: Matt. xiii. 3, 37; Mark iv. 3, 14; Luke viii. 5; 2 Cor. ix. 10.

STARS; (1.) Angels: Job xxxviii. 7. (2.) Princes—

rulers: Numb. xxiv. 17; Dan. viii. 10; Rev. xxii. 16; (3.) Faithful ministers of the gospel: Rev. i. 20. (4.) The apostles in their inspired doctrines: Rev. xii. 1.

STONE; (1.) Jesus Christ: Ps. cxviii. 22; Isa. xxviii. 16; viii. 14; 1 Pet. ii. 8; Matt. xxi. 42, 44. (2.) A real believer in Jesus: 1 Pet. ii. 5. (3.) A full and free remission of all sin: Rev. ii. 17.

SUN; (1.) Jesus Christ, the quickener, enlightener, and comforter of his people: Mal. iv. 2. (2.) The righteousness of Christ: Rev. xii. 1. (3.) Kings and chief magistrates: Ezek. xxxii. 7; Matt. xxiv. 29; Rev. vi. 12; viii. 12. (4.) States, civil and ecclesiastical: Joel ii. 31; Acts ii. 20.

SWINE; Unclean, ignorant, persecuting unbelievers: Matt. vii. 6.

SWORD; (1.) The judgments of God: Deut. xxxii. 41, 42. (2.) The instruments with which God executes his judgments: Ps. xvii. 13. (3.) Power and authority: Rom. xiii. 4.

TABERNACLE; (1.) The human nature of Christ, typified by the Jewish tabernacle: Heb. viii. 2; ix. 11. (2.) Our natural bodies: 2 Cor. v. 1; 2 Pet. i. 13. (3.) The true church: Ps. xv. 1.

TALENTS; The gifts of God bestowed on men for their improvement: Matt. xxv. 15.

TARES; The works of the devil: Matt. xiii. 25, 38, 39.

TEETH; (1.) Cruelty, slander, and calumny: Ps. lvii. 4; lviii. 6; Prov. xxx. 14. (2.) Power to do mischief: Ps. lviii. 6.

THIRST; (1.) An eager desire after happiness: Isa. lv. 1. (2.) Vehement desire after Christ: Rev. xxii. 17; Matt. v. 6.

THORNS; (1.) Wicked men, who are barren and mischievous: Ezek. xxviii. 24; Matt. vii. 16. (2.) Worldly and carnal hearts: Matt. xiii. 7, 22; Luke viii. 14. (3.) Stubborn unbelievers: Ezek. ii. 6.

THRONE; (1.) Heaven, where God manifests his glory: Isa. vi. 2; lxvi. 1. (2.) An order of holy angels: Col. i. 16. (3.) Sovereign power and dignity: Gen. xli. 40; 2 Sam. vii. 13, 16.

THUNDER; (1.) Destructive calamities: Isa. xxix. 6. (2.) The noise of an army: Job xxxvii. 45. (3.) The preaching of the gospel: Mark iii. 17; Rev. xiv. 2.

TOWER; (1.) God in Christ: Ps. lxi. 3; Prov. xviii. 10. (2.) Proud, lofty men: Isa. ii. 15; xxx. 25.

TRAVAIL; (1.) Sudden and painful calamities: Jer. iv. 31; xiii. 21; xxx. 6, 7; Hos. xiii. 13; 1 Thess. v. 3. (2.) Pains and labor to commit sin: Ps. vii. 14. (3.) The prayers and pains of the church, when in distress: Micah v. 3; Gal. iv. 19; Rev. xii. 2.

TREE-OF-LIFE; Jesus Christ, with all the pleasures of immortality: Rev. ii. 7; xxii. 2.

TREES; (1.) Godly men: Isa. lxi. 3. (2.) The King of Assyria's army: Isa. x. 19. (3.) The inhabitants of Jerusalem: Matt. iii. 10; vii. 19.

UNICORNS; Powerful and wicked men: Isa. xxxiv. 7; Ps. xxii. 21. It denotes uncommon strength: Numb. xxiii. 22.

VINE; (1.) God's ancient Israel: Ps. lxxx. 8; Jer. ii. 21; Ezek. xv. 2; Hos. x. 1. (2.) Antichrist: Rev. xiv. 18, 19.

VINEYARD; The church: Isa. v. 1—7; Matt. xx. 1—16; xxi. 28—45; Luke xiii. 6, 7.

VIRGIN; A nation, or city; especially if never subdued by an enemy: 2 Kin. xix. 21; Isa. xxiii. 12; xlvii. 1; Jer. xlvi. 11; Lam. i. 15; Amos v. 2.

VOICE; (1.) Thunder: Ps. xxix. 3. (2.) Alarming providences: Amos i. 2; Micah vi. 9. (3.) God's laws, and offers of grace: Exod. xv. 26; Heb. iii. 7, 15; Rev. iii. 20.

WALK; (1.) Conversation or manner of life: Rom. vi. 4; Eph. iv. 1, 17. (2.) To depend upon, please, and retain an abiding sense of the favor of God: Gen. v. 24; vi. 9; xvii. 1. (3.) To be governed by corrupt fleshly appetites: Rom. viii. 1. (4.) To regulate the whole life by the word and Spirit of God: Rom. viii. 1. (5.) To take God at his word: 2 Cor. v. 7; Eph. ii. 10.

WASH; To purify, cleanse, and make white. (1.) Natural: Gen. xviii. 4. (2.) Ceremonial: Heb. ix. 10. (3.) Moral: Ps. xxvi. 6; lxxiii. 13. (4.) Spiritual: Ps. li. 2; Ezek. xvi. 9. (5.) Sacramental: Acts xxii. 16. (6.) Superstitious: Matt. xv. 2. (7.) Miraculous: 2 Kin. v. 10. It denotes, (1.) Abundance: Job xxix. 6. (2.) Reformation: Isa. i. 16; Prov. xxx. 12. (3.) Removal of guilt: 1 Cor. vi. 11; Rev. i. 5; vii. 14. (4.) A token of innocency: Matt. xxvii. 24.

WATER; (1.) Afflictions and trouble: Ps. lxi. 1, 2. (2.) A multitude of people: Isa. viii. 7; Rev. xvii. 15. (3.) Children or posterity: Numb. xxiv. 7; Prov. v. 15, 16; Isa. xlviii. 1. (4.) Evangelical doctrines: 1 Cor. iii. 6. (5.) Ordinances of the gospel: Isa. lv. 1; Rev. xxii. 17. (6.) Refreshing graces of the Holy Spirit: Isa. xii. 3; xxxv. 6, 7; xlv. 3; John vii. 37, 38. (7.) Forbidden pleasures: Prov. ix. 17. (8.) The blessed gospel going forth from Jerusalem: Ezek. xlvii. 1—11. (9.) Glory and joy of heaven: Rev. xxii. 1.

WEEK; Seven years. See **DAY**.

WILDERNESS; (1.) The Gentile world, previous to the spread of the gospel: Isa. xxxv. 1, 6; xli. 18, 19; xliii. 19, 20. (2.) General desolation: Isa. xxvii. 10; Jer. xxii. 6. (3.) A country not so thickly peopled as others near it: Matt. iii. 1; Joshua xv. 61, 62. (4.) The present world of trial: 1 Cor. x. 5, 6.

WIND; (1.) The powerful operations of the Holy Spirit: John iii. 8; Acts ii. 2. (2.) The judgments of God: Isa. xxvii. 8; Jer. xxiii. 19; xxv. 32; xxx. 23; Hos. iv. 19. (3.) Destruction of inhabitants: Jer. iv. 11, 12; li. 1.

WINDS, FOUR; General destructions: Jer. xlix. 36; Dan. vii. 2; Rev. vii. 1.

WINE; (1.) The provisions of the Gospel: Isa. xxv. 6; lv. 1. (2.) Temporal blessings: Ps. iv. 7; Hos. ii. 8. (3.) Comfort and consolation: Prov. xxxi. 6. (4.) The judgments of God: Ps. lxxv. 8; Jer. xxv. 15; Rev. xiv. 10; xvi. 19.

WINGS; (1.) Protection or defence: Exod. xix. 4; Ps. xvii. 8; xxxvi. 7; xci. 4. (2.) Healing virtue of Christ: Mal. iv. 2.

WITNESSES; (1.) Plagues and judgments: Job x. 17. (2.) Persecuted churches or ministers: Rev. xi. 3.

WOLF, WOLVES; (1.) Wicked, fierce, and cruel men, transformed by the gospel and grace of Christ: Isa. xi. 6. (2.) Persecutors: Matt. x. 16; Luke x. 3. (3.) Avaricious unconverted ministers of religion: Acts xx. 29.

WOMAN; (1.) The true church, the spouse of Christ: Rev. xii. 1; xxi. 9. (2.) The antichristian church; Rev. xvii. 3.

WOMEN; (1.) Nations or cities : Ezek. xxiii. 2, 3, 44. (2.) Weak, effeminate men : Isa. iii. 12; xix. 16.

WONDER; (1.) Presage of calamities : Isa. xx. 3. (2.) The saints, who are wondered at : Ps. lxxi. 7; Isa. viii. 18.

WORD; (1.) The whole of the divinely inspired writings : Luke xi. 28; James i. 22. (2.) The divine law, which commands what is good, and prohibits every evil : Ps. cxix. 101. (3.) The promises of God : Ps. cxix. 25, 38, 49. (4.) Vision, or prophecy : Isa. ii. 1. (5.) God's command : Ps. cxlvii. 18. (6.) Command of Christ : Luke v. 5; vii. 7. (7.) Whatever God in his providence provides, and blesses to our support : Matt. iv. 3, 4.

WORM; A person weak, mean, and despised : Job xxv. 6; Ps. xxii. 6.

YEAR; (1.) A season of remarkable calamities : Jer. xi. 23. (2.) The Gospel-period : Isa. lxi. 2. (3.) Unbounded duration : Ps. cii. 27; Heb. i. 12. See **DAY**.

YESTERDAY; (1.) Any time lately past : Job viii. 9. (2.) All time past : Heb. xiii. 8.

YOKE; (1.) Bondage or slavery : Levit. xxvi. 13; Deut. xxviii. 48; Isa. ix. 4; x. 27. (2.) Afflictions and restraint : Lam. iii. 27. (3.) Punishment for sin : Lam. i. 14. (4.) Painful religious rites : Acts xv. 10; Gal. v. 1. (5.) The easy commands of Christ : Matt. xi. 29, 30.

ZEAL; (1.) God's great and holy regard to his own honor, and his people's good : 2 Kings xix. 31; Isa. xxxvii. 32. (2.) An eagerness to have God honored, and true holiness promoted : Numb. xxv. 13; Ps. lxix. 9. (3.) An imprudent eagerness for trifles, rather than duties—and to promote the cause of *self*, rather than the cause of God : Rom. x. 2, 3; Phil. iii. 6; 2 Kings x. 16.

ZION; (1.) The church, whether Jewish or Christian : Ps. cii. 13; Isa. ii. 3; Heb. xii. 22. (2.) Heaven : Isa. li. 11; Rev. xiv. 1. (3.) Mount Hermon, or some hills that were near it : Ps. cxxxiii. 3. (4.) The worshippers at the temple, or inhabitants of Jerusalem : Ps. xcvi. 8. (5.) The temple and its courts : Ps. lxxv. 1; lxxxiv. 7.

THE Jewish offerings may be divided into two general parts: namely, *Gifts*, where no life was taken; and *Sacrifices*, in which the life of what was offered was taken away: Heb. v. 1. The design of all offerings was, either to make an atonement for sin, thank God for favors received, or procure some new favor at his hand: while all of them pointed to the one great sacrifice the Messiah was to make in the offering up of himself: See Heb. x. 1; Col. ii. 17; and Rom. xii. 1.

There were but five sorts of animals allowed to be offered up as sacrifices; namely, BULLOCKS, SHEEP, GOATS, PIGEONS, and TURTLE-DOVES. All of these animals were required to be perfect in every part, without so much as spot or blemish; and were all to be offered in the day-time. After the Tabernacle was erected, it was unlawful to sacrifice in any other place; and afterwards in the Temple. All the sacrifices were *salted*; and the public ones were the holiest: Levit. ii. 13.

A BURNT-OFFERING consisted of a bullock, a male lamb or kid; unless the offerer was poor, when a dove, or pigeon was offered: Levit. chap. i. The burnt-offering was the chief of all the oblations; and the law required one to be offered at all the daily, weekly, monthly, or yearly feasts: besides these nine stated occasions on which the law required burnt-offerings, many occasional ones were offered: Read also Levit. vi. 8—13; vii. 8; xxii. 19—25; Exod. xxviii., xxix.; Numb. xv. 1—16; and xxviii., xxix.; Levit. xii. and xiv. 15.

THE PEACE-OFFERING was expressive of the offerer's thankfulness to God for past favors, or some future ones sought, or vows paid: Read attentively the following passages: Lev. iii.; vii. 11—34; xix. 5—8; xxiii. 19, 20; and Deut. xviii. 3.

THE SIN-OFFERING differed in its matter according to the crime for which it was offered, or to answer the ability of the offerer. For the sin of a priest, or for the Levites at their consecration, or an occasional sin of the whole congregation, it was a bullock: See Exod. xxix. 10—14; Lev. iv. 3—21; xvi. 6; Numb. viii. 12; xv. 24; xxviii.; Read also Numb. v. and vi., and Lev. xii., xiv. 22; and xv. 14, 15, 29, 30. For the occasional sin of a private person it was a female kid, or lamb; or if poor, two turtle-doves, or two young pigeons; and if

too poor to give those, a little flour was accepted. Thus we see, in every age, God has ever been mindful of the poor; and requires no more from his creatures than they are well able to perform.

THE TRESPASS-OFFERING was different from the *sin-offering*; but in what that difference consisted it is not easy to determine; but that there was a difference is plain, in the case of the leper: See Lev. xiv. 10—20. The leper's trespass-offering was a *he-lamb*. The trespass-offering was ordered in the very same manner of the sin-offering, except in the leper's case: See Lev. chap. v.

MEAT-OFFERINGS were not *sacrifices*, but *gifts*. With all burnt-offerings, and peace-offerings, and the sin-offering, and trespass-offering of the leper, *meat-offerings* always attended; but whether they accompanied all other sin-offerings and trespass-offerings is not certain. When meat-offerings were not voluntary, the quantity was stated; it consisted of three omers, or tenth-deals of fine flour to a bullock; two to a ram, and one to a lamb, or kid. Half a hin of oil attended the three omers, one-third the two omers, and one-fourth part the one omer, to fry it with. Frankincense was also used, and salt added to it. Carefully read the following passages: Lev. ii.; vi. 15—23; vii. 9, 10, 13, 14; Numb. xv. 1—16; and xviii. 9, 10.

THE DRINK-OFFERINGS were never offered alone, but with the meat-offerings; and the wine was the same in proportion to that of the oil. One part of the wine was poured on that part of the meat-offering which was burnt, and the other part belonged to the priest: but when the whole of the meat-offering was burnt, there is no doubt but the whole of the wine was also burnt: See Numb. xv. 1—16.

A HALF-SHEKEL of money was given, it appears, *yearly* by every adult Jew, for the ransom of his soul to the service of the tabernacle or temple. No man, however poor, was to give less; or, however rich, to give more. Read Exodus xxx. 12—16; and xxxviii. 25—28

THE SAMARITANS were the descendants of those idolatrous nations, whom the king of Assyria sent to unite with the scattered few, in peopling Samaria and the land of Israel. They established a system of religion compounded of Judaism and heathenism; and the Jews hated them with a perfect hatred, looking upon them as the worst of all human beings: John viii. 48. At present the Samaritans, though few in number, pretend strictly to observe the law of Moses; and find great fault with the Jews for their negligence. They circumcise their children on the eighth day after their birth; and do not allow a plurality of wives; nor marry their nieces. They observe the Sabbath so strictly, that they will scarcely move, except to their synagogues.

THE SADDUCEES, who derived their name from *Sadoc*, their founder, were a sort of Deists. They believed that God was the only immaterial being; that there was neither angel nor spirit; that there was no resurrection of the dead, nor any future state; and that men were absolute masters of themselves, and needed no assistance to enable them to do either good or bad. They rejected all traditions, and adhered to the texts of the sacred books; though it is very evident they did not understand them. They were, in general, men of wealth; and, without any restraint upon their corrupt passions and appetites, lived at their pleasure. They were zealous opposers of Jesus Christ and his apostles; and we never read of the conversion of one of them: Matt. xxii. 23—34; Acts v. 17.

THE PHARISEES, or *Separatists*, were so called because they distinguished themselves from others by a strict manner of life, of which they made profession. They were haughty despisers of the common people; and the greater part of the *doctors of the law*, or *scribes*, were of this sect. They substituted human traditions in the room of God's word, and were intolerably proud of their religious attainments; supposing they merited the favor of God by their outward observances. They fasted often, made long prayers, gave much alms, and in all things made a great outward show of religion; but were covetous, proud, unjust, superstitious, and hypocritical: See Luke xviii. 9—14. They were very

particular in wearing broad *phylacteries* or *frontlets*; which were scrolls of parchment, four in number, and on which they wrote certain words of the law. On the first piece, they wrote Exod. xiii. from verse 2—10; and on the second, from verse 11—21; on the third, Deut. vi. from verse 4—9; and on the fourth, Deut. xi. from verse 13—21. These they put together, covered them with a piece of hard calf-skin, and bound them upon their foreheads, upon their wrists, and upon the hem of their garments, where they wore them during the morning and evening prayers: Matt. xxiii. 5. These customs they founded on what you read in Exod. xiii. 9—16, and Numb. xv. 38, 39. And as the prophets never spoke against the omission of this practice, it seems evident, they understood *literally* what was *figuratively* spoken: Read Matt. xxiii.

THE HERODIANS shaped their religion to suit the times; and though it is not certain what were their particular tenets, it is plain they had a *leaven* of their own, and that they sought to please men more than God; and more especially Herod: See Mark viii. 15, and xii. 13. But we may consider them rather a *political* party, than a religious sect.

THE STOICS were a sect of heathen philosophers, who prided themselves in an affected indifference to pleasure or pain, as though either were only imaginary; and maintained that all things were determined by FATE. They held that a wise man ought never to be moved by joy or grief. This sect appears to have been numerous at Athens when the apostle Paul was there. Acts xvii. 18.

THE LIBERTINES were free citizens of Rome; and who, being Jews or proselytes, had a synagogue at Jerusalem peculiar to themselves: Acts vi. 9.

THE EPICUREANS were a sect of heathen philosophers, who followed the doctrines of *Epicurus*, the Athenian. They denied that God either made or governs the world, or in any way whatever interferes with his creatures on earth. They denied the existence of angels, and the immortality of the soul. They maintained that happiness consisted in pleasure; but *Epicurus* allowed there was no pleasure but in virtue; and some of his followers held to the same. Their principles were the

very opposite of the *Stoics*; and they flourished about 300 years before the Christian era: Acts xvii. 18.

THE GALILEANS appear to have been a very turbulent, *political* party formed into a *sect* among the Jews; who refused to be in subjection to any other nation; and who, by degrees, swallowed up most of the other sects. They held much the same sentiments as the Pharisees; and in general, they bore no good character for religion: John vii. 52. They considered it beneath the dignity of a Hebrew to pay a tax to heathens. Their first leader was Judas, the Galilean: Acts v. 37. This sect began the war with the Romans which was never extinguished till the Jewish nation was completely ruined.

THE NICOLAITANS are expressly named in the New Testament; Rev. ii. 6, 15; but who or what they are is not certain. It is said, they reckoned adultery and the use of meats offered to idols indifferent things; and imputed all their wickedness to God as the *cause*. Nicholas, one of the first seven deacons, was a man distinguished for holiness and zeal: Acts vi. 5—7. And as nothing is said about his disgracing his profession as a Christian, we cannot think, with some, that he was the founder of this sect. It is not unlikely but they were the very same with, or, at least a part of the *Gnostics*.

NAZARENES. Christ's dwelling at Nazareth, gave rise to his being called a *Nazarene*: Matt. ii. 23. To be called a Nazarene, was to be called a worthless, despicable man, from whom no good was to be expected: John i. 46. This name was put upon Christ by way of reproach and contempt; they called his followers *Nazarenes*, and this stuck to them all as a nick-name: Acts xxiv. 5. No name of reproach for religion's sake should seem hard to us; but we should rather rejoice that we are counted worthy to suffer for Christ, who was called a *Nazarene*.

THERE is no point of importance in which the *sixty-six* books of the Bible do not perfectly agree. The few trifling differences which have been brought forward, are easily and satisfactorily accounted for, if we but consider, when different writers mention the same facts, each one relates the circumstances as HE was acquainted with them.

Printing is only a modern invention, and been practised but about 400 years; and before that time books could be multiplied in no other way than by writing. Both the Hebrews and the Greeks often expressed their numbers by letters; and some of them being very much alike, a hasty copyist might easily have mistook the one for the other; yet not one doctrine or duty is rendered obscure on account of these differences. Some there are who neglect to "*search the Scriptures*;" and assign as a reason for their so doing, that they find therein so many things they do not understand; and consequently, cannot believe them. How absurdly do such individuals act, who stumble over the difficulties they meet with in the Bible, whilst they pass unnoticed those plainly revealed truths, which, if attended to, would make them wise unto salvation! We meet with many things in our daily life which we cannot understand; and yet no one doubts them. Whence comes pain? Why are plagues, famines, and pestilences, sent to ravage the surface of the earth, and sweep away the thousands of its inhabitants? We believe the grass grows, and that the sun shines, though we cannot understand how the one springs up, or the other performs its course. If, then, we believe so many *natural* things we cannot account for, why should we disbelieve *spiritual* things, merely because we are unable to account for them. Is it anything wonderful that a *finite worm* cannot comprehend the wisdom, goodness, and glory of an INFINITE God? Would it not rather be more wonderful if he could?

The Bible was never designed to clear up every difficulty. The glimmering lamp of *nature* will never give sufficient light to enable us to see why the ungodly should prosper, and the *godly* be plagued and chastened continually; but the light of *grace* solves the difficulty, by showing us a state of future retribution: Ps. lxxiii. 12—19; Luke xxiii. 43; Phil. i. 21, 23.

You would do well to bear in mind, that, though many passages may appear difficult to you, they are not at all difficult to those who are better acquainted with their Bibles, their own hearts, the world, and what were the particular customs of the Eastern countries at the time the events recorded took place. Thus, when Christ says, "Neither do men put new wine into old bottles," we cannot understand him till we are informed the *bottles* were not made of *glass*, as ours are; but were a kind of leathern-bags made of skins, strongly stitched or pitched together; and which, of course, as they became old and dry, would be unfit to hold *new wine*, which would ferment and burst them; and the longer they were used the worse they would get. See Gen. xxi. 14; Josh. ix. 4—13; Ps. cxix. 83; Jer. xiii. 12. God tries our hearts, and takes care to give sufficient light to guide the meek on their way, and leave the ungodly without an excuse.

The chief reason why so many difficulties are found in the WORD OF GOD, is, because the reader's heart is not right with God. For how can earthly-minded men enter into the meaning of heavenly truths? 1 Cor. ii. 14, 15. 'The most obscure passages that we meet with, ought, at least, to teach us humility. Those who have joined some particular party, and taken their sentiments from *them*, instead of the *Bible*, will always meet with difficulties in selecting particular passages to support their own opinions. But if all such would only be willing to relinquish *their* sentiments, and come to the BIBLE with a humble determination to be guided by it, the difficulties met with would be very few and unimportant. Those who *meditate* most upon what they read, compare Scripture with Scripture, and pray for Divine instruction, will encounter the least difficulties; and will find at every step their path become brighter and brighter, even unto the perfect day. Read for yourself, and apply what you read; and never turn from a passage too hastily because it is difficult; for if you are not above being taught, God will not be above teaching you: Ps. xxv. 9; James i. 5.

SAINT MATTHEW, the Apostle and Evangelist, was martyred in a city in Ethiopia.

ST. MARK, the Evangelist, was dragged through the streets of Alexandria, in Egypt, till he expired.

ST. LUKE, the Evangelist, was hanged on a tree till he was dead, in Greece.

ST. JOHN, the Apostle and Evangelist, after having been put in a caldron of boiling oil, at Rome, and receiving no hurt, died a natural death at Ephesus, in Asia.

ST. PETER was crucified at Rome; and, according to his own request, with his head downwards; thinking himself unworthy to die in the posture his Lord had done.

ST. JAMES THE GREAT, was beheaded at Jerusalem.

ST. JAMES THE LESS, was thrown from a pinnacle of the temple, and beaten to death with clubs.

ST. PHILIP was hanged against a pillar at Hierapolis, a city in Phrygia, till he expired.

ST. BARTHOLOMEW was flayed alive.

ST. ANDREW was bound to a cross, and preached to the people till he expired.

ST. THOMAS was pierced through the body with a lance, at Coromandel, in the East-Indies.

ST. JUDE was shot to death with arrows.

ST. SIMON THE ZEALOT, was crucified in Persia.

ST. MATTHIAS was first stoned, and afterwards beheaded.

ST. BARNABAS was stoned to death, by the Jews, at Salamis.

ST. PAUL, the great teacher of the Gentiles, was beheaded at Rome, by the tyrant Nero.

Such was the fate of the first Preachers of the Gospel of Peace, according to the best accounts we have of their end. And, truly, they were sent forth as "sheep among wolves:" Matt. x. 16. Nor is the world any more friendly to the true disciples of Christ in our day, than it was in theirs: 2 Tim. iii. 12. Let us, then, take our Lord's advice, love all men, and fear none: Luke xii. 4, 5.

SIN is a greater evil than *death*; therefore, dare to *die*, rather than SIN.

THE Jewish government has been very fitly called a THEOCRACY; that is, a government immediately superintended by God himself. Hence, when they desired a king, it was considered as rejecting the government of God. See 1 Sam. viii. 7; Hos. xiii. 10, 11.

THE PATRIARCHS were the principal fathers of mankind, who lived in the early ages of the world, who became famous on account of their long lives and descendants. See Gen. chap. v. The name, *Patriarch*, signifies head of a family: Acts ii. 29; vii. 8, 9; Heb. vii. 4.

THE PROPHETS were eminent persons raised up and inspired by God among the Hebrews, to be the extraordinary ministers of his dispensations: 2 Pet. i. 21. They continued in succession for more than a thousand years, reckoning from Moses to Malachi. God's most usual way of making known his will to the prophets, was by inspiration: and which consisted in illuminating and dictating to the mind that which he intended they should proclaim. He appeared to Moses and to Job in a cloud: Numb. xi. 25; Job xxxviii. 1. He spake to Moses in the burning bush, and upon mount Sinai: Exod. iii. He spoke to Samuel in the night: 1 Sam. iii. 4. He made known his will to Peter in a vision: Acts x. 11, 12.

THE PRIESTS were those persons who were set apart to offer sacrifices to God, and to intercede with him for the people.

THE HIGH-PRIEST was the first character in the Jewish government, and the medium of communication with God. He was consecrated to his office in the most solemn manner; and had two kinds of garments; one of which he wore on ordinary occasions, and the other only once a year, when he went into the most holy place alone. Exod. xxviii. and Lev. xvi.; Heb. iv. 6. The priesthood was confined to the family of Aaron: and the first-born of the oldest branch of it was high-priest, if his body was found entirely free from blemish. Read Exod. xxviii. and xxix; Lev. xvi. and Heb. iii; v; vii; viii; ix. and x. chapters.

THE PRIESTS, who were also of the family of Aaron, were the ordinary ministers of religion. It was their duty to offer the daily, and other sacrifices, under the direction of the high-priest, &c.

THE LEVITES, who were the descendants of *Levi*, but not of the family of Aaron, were a lower order of persons, inferior in office to the *priests*. They applied themselves to the study of the law, and were dispersed through the country as the ordinary teachers, magistrates, and judges of the people. They had no sacred apparel; but though the tribe of Levi were but about the fortieth part of the people, forty-eight cities, with their suburbs, were assigned them for their dwelling; and about one fifth part of the Hebrew income. Read the following chapters: Exodus vi; xxxii. 15—28; Numb. iii; iv; viii; x; and xviii. They had much more allotted them than what they received; for when religion languished they were poorly paid. See Josh. xxi. and Neh. xiii.

THE NETHINIMS were servants who had been given up to the service of the tabernacle and temple: and were employed in doing the more laborious duties of hewing wood and drawing water. They were those Canaanites who by their craft had their lives spared. See Josh. ix. and Ezra viii. 20.

NAZARITES were persons devoted to the peculiar service of God for a week, a month, a year, or for life. Some of them devoted themselves by a vow to abstain from all intoxicating drinks;—let their hair grow without cutting or shaving;—not to enter any house that was polluted by having a corpse in it; nor to be present at any funeral. Read Numb. vi. 1—21; Acts xviii. 18; xxi. 23—26. It was extremely wicked to offer them strong drink during their vow: Amos ii. 11, 12. Some were expressly claimed by God; as Samson and John the Baptist. Judges xvi. 17; Luke i. 15. *Nazarite* signifies sanctified, or consecrated.

SCRIBES and DOCTORS *of the law*, in Scripture language, mean the same thing: and no mention is made of them till Judges v. 14. They were employed to be the judges, interpreters, and preachers of the law to the people; but the latter office they had no divine right unto. They were mostly of the tribe of Levi. See 1 Chron. xxiii. 34; xxiv. 6; and 2 Chron. xxxiv. 13.

THE PUBLICANS, though generally Jews, were particularly odious to their brethren: and may be considered rather as Roman, than Hebrew officers; seeing they were employed as tax-gatherers under the Romans.

AN INDEX
OF THE PROPER NAMES IN THE
OLD AND NEW TESTAMENTS:

TOGETHER WITH THE ENGLISH ACCENTUATION AND PRONUNCIATION OF
EACH WORD.

ADVERTISEMENT.

1. THROUGHOUT the following index, the Accentual Mark (') is intended to show, that the syllable to which it is affixed is that on which an emphasis is to be laid.

2. The small letters are designed to express the proper sound, or Pronunciation of those Names to which they are attached.

3. The letter *g*, wherever it is retained, must have its *hard* sound, as it has in the word *good*; its *soft* sound, such as it has in *George*, being always expressed by the letter *j* being put in the place of it.

4. Whenever the letters *ch* occur in the *Pronunciations*, they are to have their *soft* sound, as in the word *child*; their *hard* sound, as in *chord*, being shown by the use of *k* in their stead.

5. When a syllable is terminated by a vowel, if the *accent* be on the syllable, the vowel must have a *long* sound. And when a consonant terminates a syllable, whether the accent be on the syllable or not, the vowel immediately preceding the final consonant must in general have a *short* sound.

6. Wherever the letter *i* is a syllable of itself, and *terminates* a word, it must always have its *long* sound, as in *mine*; and when the letters *ai* make but one syllable, they must be sounded like *ay* in the word *day*.

I have been governed by the most eminent Prosodians, in the following table; and hope my young reader, by attending to the hints given, will be enabled to ascertain the most approved Pronunciation, and correct Accentuation, of any name therein contained.

- AARON**, ay'ron.
AARONITES, ay'ron-ites.
ABADDON, a-bad'don.
ABAGTHA, ab-ag'thah.
ABANA, ab-ay'nah.
ABARIM, ab'a-rim.
ABDA, ab'dah.
ABDI, ab'de.
ABDIEL, ab'de-el.
ABDON, ab'don.
ABED-NEGO, a-bed'ne-go.
ABEL, ay'bel.
ABEL-BETH-MAACHAH,
 ay'bel-beth-ma-ay'ka, *or*
 ma'a-kah.
ABEL-MAIM, ay'bel-may'-
 im.
ABEL-MEHOLAH, ay'bel-
 me-ho'lah.
ABEL-MIZRAIM, ay'bel-
 miz-ra'y-im.
ABEL-SHITTIM, ay'bel-
 shit'tim.
ABEZ, ay'bez.
ABI, ay'by.
ABIAH, ab'i-ah.
ABI-ALBON, ab-e-al'bon.
ABIATHAR, ab-i'a-thar.
ABIB, ay'bib.
ABIDAH, ab-i'dah.
ABIDAN, ab-i'dan.
ABIEL, ab'e-el.
ABIEZER, ab-e-e'zer.
ABI-EZRITE, ab-e-ez'rite.
ABIGAIL, ab'e-gal, *or* ab'e-
 gale.
ABIHAIL, ab-e-hay'il, *or* ab'-
 e-hale.
ABIHU, ab-i'hu, *or* ab-e-hu'.
ABIJAH, ab-i'jah.
ABIJAM, ab-i'jam.
ABILENE, ab-e-le'ne.
ABIMAEL, ab-im'ma-el, *or*
 ab-be-may'el.
ABIMELECH, ab-im'me-lek.
ABINADAB, ab-in'na-dab.
- ABINOAM**, ab-in'no-am.
ABIRAM, ab-i'ram.
ABISHAG, ab'be-shag.
ABISHAI, ab-bish'a-i, *or* ab-
 be-shay'i.
ABISHALOM, ab-bish'a-lom,
 or ab-be-shay'lom.
ABISHUA, ab-bish'u-a, *or* ab-
 be-shu'a.
ABISHUR, ab'be-shur.
ABITAL, ab'be-tal.
ABITUB, ab'be-tub.
ABIUD, ab'be-ud.
ABRAM, ay'bram.
ABRAHAM, ay'bra-ham.
ABSALOM, ab'sa-lom.
ACCAD, ak'ad.
ACCHO, ak'ko.
ACELDAMA, a-sel'da-mah.
ACHAIA, a-kay'yah.
ACHAICUS, a-kay'e-kus.
ACHAN, a'kan.
ACHAR, a'kar.
ACHBOR, ak'bor.
ACHIM, a'kim.
ACHISH, a'kish.
ACHMETHA, ak'me-thah
 or ak-me'thah.
ACHOR, a'kor.
ACHSAH, ak'sah.
ACHSHAPH, ak'shaf.
ACHZIB, ak'zib.
ADADAH, ad'a-dah, *or* ad
 ay'dah.
ADAH, ay'dah.
ADAI AH, ad-a-i'ah.
ADALIAH, ad-a-ly'ah.
ADAM, ad'dam.
ADAMAH, ad'da-mah.
ADAMI, ad'da-my.
ADAR, ay'dar.
ADBEEL, ad'be-el, *or* ad-be
 el.
ADDI, ad'dy.
ADDON, ad'don.
ADIEL, ad'i-el.

- ADIN, ad'din.
 ADITHAIM, ad-e-thay'im.
 ADLAI, ad-lay'i.
 ADMAH, ad'mah.
 ADMATHA, ad'ma-thah, *or*
 ad-may'thah.
 ADNAH, ad'nah.
 ADONI-BEZEK, ad-o-ne-
 bee'zek.
 ADONIJAH, ad-o-ny'jah.
 ADONIKAM, ad-o-ny'kam.
 ADONIRAM, ad-o-ny'ram.
 ADONI-ZEDEK, ad'o-ne-
 zee'dek.
 ADORAIM, ad-o-ray'im.
 ADORAM, ad-o'ram.
 ADRAMMELECH, ad-ram'-
 me-lek.
 ADRAMYTTIUM, ad-ra-
 mit'te-um.
 ADRIA, ay'dre-ah.
 ADULLAM, ad-ul'lam.
 AGABUS, ag'ga-bus.
 AGAG, ay'gag.
 AGAGITE, a'gag-ite.
 AGAR, ay'gar.
 AGRIPPA, a-grip'pah.
 AGUR, ay'gur.
 AHAB, ay'hab.
 AHASUERUS, a-has-u-e'-
 rus.
 AHAVA, a-hay'vah.
 AHAZ, ay'haz.
 AHAZIAH, a-ha-zy'ah.
 AHIAH, a-hy'ah.
 AHIEZER, a-hy-e'zer.
 AHIJAH, a-hy'jah.
 AHIKAM, a-hy'kam.
 AHILUD, a-hy'lud.
 AHIMAAZ, a-him'ma-az.
 AHIMAN, a-hy'man.
 AHIMELECH, a-him'me-lek.
 AHIMOTH, a'he-moth.
 AHINOAM, a'hin'no-am.
 AHIO, a-hy'o.
 AHIRA, a'hy-rah.
- AHISAMACH, a-his'sa-mak.
 AHISHAR, a-hy'shar.
 AHITHOPHEL, a-hit'to-fel
 AHITUB, a-hy'tub.
 AHIHUD, a-hy'hud.
 AHLAB, ah'lab.
 AHOLAH, a-ho'lah.
 AHOLIAB, a-ho'le-ab.
 AHOLIBAH, a-ho'le-bah.
 AHOLIBAMAH, a-ho'le-bay'-
 mah, *or* a-ho-lib'a-mah.
 AI, ay'i.
 AIOth, ay'oth.
 AJALON, ad'ja-lon.
 ALAMMELECH, al-am'me-
 lek.
 ALEXANDER, alex-an'der.
 ALEXANDRIA, al-ex-an'-
 dre-a.
 ALLELUIA, al-le-lu'yah.
 ALLON, al'lon.
 ALLON-BACHUTH, al'lon-
 bak'kuth.
 ALMODAD, al-mo'dad.
 ALPHA, al'fah.
 ALPHEUS, al-fe'us.
 AMALEK, am'a-lek.
 AMALEKITES, am-al'ek-
 ites.
 AMANA, am-ay'nah *or* am'-
 ma-na.
 AMARIAH, am-a-ry'ah.
 AMASA, am-ay'sah.
 AMAZIAH, am-a-zy'ah.
 AMMAH, am'mah.
 AMMI, am'my.
 AMMI-NADAB, am-min'na-
 dab.
 AMMIHUD, am'me-hud.
 AMMISHADDAI, am'me-
 shad'day-i.
 AMMON, am'mon.
 AMMONITES, am'mon-ites.
 AMNON, am'non.
 AMON, ay'mon.
 AMORITE, am'o-rite.

AMOS, ay'mos.	AREOPAGITE, a-re-op'a-
AMOE, ay'moz.	gyte.
AMPHIPOLIS, am-fip'po-lis.	AREOPAGUS, a-re-op'a-gus.
AMPLIAS, am'ple-as.	ARETAS, a-re'tas.
AMRAM, am'ram.	ARGOB, ar'gob.
AMRAPHEL, am'ra-fel.	ARIEL, ay're-el.
ANAH, ay'nah.	ARIMATHEA, a-re-ma-the'-
ANAK, ay'nak.	ah.
ANAKIMS, an'ak-ims.	ARIOCH, ar'e-ok.
ANAMMELECH, an-am'me-	ARISTARCHUS, a-ris-tar'-
lek.	kus.
ANANIAS, an-a-ny'as.	ARISTOBULUS, a-ris-tob'-
ANATHOTH, an'a-thoth.	bu-lus, <i>or</i> a-ris-to-bew'lus.
ANDREW, an'drue.	ARMAGEDDON, ar-ma-ged'-
ANDRONECUS, an-dron'-	don.
ne-kus, <i>or</i> an-dro-ny'kus.	ARMENIA, ar-me'ne-ah.
ANER, ay'ner.	ARNON, ar'non.
ANNA, an'nah.	AROER, ar'o-er.
ANNAS, an'nas.	ARPAD, ar'pad.
ANTICHRIST, an'te-kryste.	ARPHAXAD, ar-fak's-ad.
ANTIOCH, an'te-ok.	ARTAXERXES, ar-taks-
ANTIPAS, an'te-pas.	erks'es.
ANTIPATRIS, an-tip'a-tris,	ARTEMAS, ar'te-mas.
<i>or</i> an-te-pay'tris.	ASA, ay'sah.
APELLES, a-pel'lees.	ASAHÉL, as'a-el.
APHEK, ay'fek.	ASAIHAH, as'a-i-ah.
APOLLONIA, ap-po-lo'ne-	ASAPH, ay'saf.
ah.	ASENATH, as'e-nath.
APOLLOS, a-pol'los.	ASHDOD, ash'dod.
APOLLYON, a-pol'le-on.	ASHER, ash'er.
APPHIA, af'e-ah.	ASHIMA, ash'e-mah.
APPIL-FORUM, ap'pe-i-fo'-	ASHKENAZ, ash'ke-naz.
rum.	ASHTAROTH, ash'ta-roth.
AQUILA, ak'we-lah.	ASHUR, ash'ur.
AR, ar'r.	ASIA, ay'she-a.
ARABIA, a-ray'be-ah.	ASKELON, as'ke-lon.
ARABIAN, a-ray'be-an.	ASNAPPER, as-nap'per.
ARAM, a'ram.	ASSIR, as'ser.
ARARAT, ar'ra-rat.	ASSOS, as'sos.
ARAUNAH, a-law'nah.	ASSYRIA, as-sir're-a.
ARBA, ar'bah.	ASSYRIAN, as-sir're-an.
ARCHELAUS, ar-ke-lay'us.	ASYNCRITUS, a-sin'kre-
ARCHIPPUS, ar-kip'pus.	tus.
ARCTURUS, ark-tew'rus.	ATAD, ay'tad.
ARD, ard'.	ATHALIAH, ath-a-ly'ah.
ARELI, ar-e'lie.	ATHENIANS, ath-ee'ne-ans.

ATHENS, ath'ens.	BACA, bay'kah.
ATTALIA, at-ta-ly'ah.	BAHURIM, ba-hew'rim.
AUGUSTUS, aw-gus'tus.	BAJITH, ba'jith.
AVEN, ay'ven.	BALAAM, bay'lam.
AZARIAH, az-a-ry'ah.	BALAK, bay'lak.
AZEKAH, az-ee'kah.	BAMAH, bay'mah.
AZGAD, az'gad.	BARABBAS, bar-ab'bas.
AZNOTH-TABOR, az'noth-tay'bor.	BARACHEL, bar'a-kel.
AZOTUS, a-zo'tus.	BARACHIAS, bar-a-ky'as.
AZUR, ay'zur.	BARAK, bay'rak.
B.	BAR-JESUS, bar-Je'sus.
BAAL, bay'al.	BAR-JONA, bar-Jo'nah.
BAALAH, bay'al-ah.	BARNABAS, bar'na-bas.
BAAL-BERITH, bay'al-Be'rith.	BARSABAS, bar'sa-bas.
BAAL-GAD, bay'al-Gad.	BARTHOLOMEW, bar-thol-lo-mew.
BAAL-HAMON, bay'al-Hammon, <i>or</i> bay'al-Haymon.	BARTIMEUS, bar-te-me'us.
BAAL-HERMON, bay'al-Her'mon.	BARUCH, bay'ruk.
BAALI, bay'al-ly.	BARZILLAI, bar-zil'la-i, <i>or</i> bar-zil'lay.
BAALIM, bay'al-im.	BASHAN, bay'shan.
BAALIS, bay'al-is.	BASHEMATH, bash'e-math.
BAAL-MEON, bay'al-Me'on.	BATH-SHEBAH, bath-she'-bah, <i>or</i> beth'she-bah.
BAAL-PEOR, bay'al-Pe'or.	BEDAD, be'dad.
BAAL-PERAZIM, bay'al-Per'a-zim.	BEDAN, be'dan.
BAAL-SHALISHA, bay'al-Shal'eshah.	BEEL-ZEBUB, be-el'ze-bub.
BAAL-TAMAR, bay'al-Tay'mar.	BEER, be'er.
BAAL-ZEBUB, bay'al-Ze'bub.	BEER-LAHAI-ROI, be'er-la-hay'roy, <i>or</i> be'er-la-hay'e-roy.
BAAL-ZEPHON, bay'al-Ze'fon.	BEER-SHEBA, be'er-She'-bah.
BAANAH, bay'a-nah, <i>or</i> ba-ay'nah.	BEKAH, be'kah.
BAASHAH, bay'a-shah, <i>or</i> ba-ay'shah.	BEL, bell'.
BABEL, bay'bel.	BELIAL, bee'le-al.
BABYLON, bab'be-lon.	BELSHAZZAR, bel-shaz'zar.
BABYLONIANS, bab-be-lo'-ne-ans.	BELTESHAZZAR, bel-te-shaz'zar.
BABYLONISH, bab-be-lo'-nish.	BENAIAH, ben'ay-yah.
	BEN-AMMI, ben-am'my.
	BENHADAD, ben-hay'dad, <i>or</i> ben'ha-dad.
	BENJAMIN, ben'ja-min.
	BENJAMITE, ben'ja-mite.
	BENONI, ben-o'ny.

BEOR, be'or.	BETHUEL, beth-ew'el.
BERACHAH, ber'a-kah, <i>or</i> be-ray'kah.	BEULAH, be-ew'lah, <i>or</i> bew'- lah.
BEREA, be-ree'ah.	BEZALEEL, be-zal'e-el, <i>or</i> bez-a-lee'el.
BERITH, be'rith.	BEZEK, be'zek.
BERNICE, ber-ny'se.	BICHRI, bik'ry.
BESOR, be'sor.	BIDKAR, bid'kar.
BETAH, be'tah.	BIGTHAN, big'than.
BETHABARA, beth-ab'ba- rah.	BILDAD, bil'dad.
BETHANY, beth'a-ne.	BILHAH, bil'hah.
BETH-AVEN, beth-ay'ven.	BIRSHAH, bir'sha.
BETH-BIREI, beth-bir're-i, <i>or</i> beth-be-re'i.	BITHIAH, be-thy'ah.
BETH-CAR, beth'kar.	BITHRON, bith'ron.
BETH-DAGON, beth-day'- gon.	BITHYNIA, be-thin'e-ah.
BETH-DIBLATHAIM, beth- dib-la-thay'im.	BLASTUS, blas'tus.
BETHEL, beth'el.	BOANERGES, bo-a-ner'jes.
BETH-ELITE, beth'el-ite.	BOAZ, bo'az.
BETHER, be'ther.	BOCHIM, bo'kim.
BETHESDA, beth-es'dah.	BOOZ, bo'oz.
BETH-EZEL, beth-e'zel.	BOZEZ, bo'zez.
BETH-GAMUL, beth-gay'- mul.	BOZRAH, boz'rah.
BETH-HACCEREM, beth- hak'se-rem, <i>or</i> beth-hak'- ke-rem.	BUL, bull'.
BETH-HORON, beth-ho'ron.	BUZ, buzz'.
BETH-LEHEM, beth'le-hem.	BUZI, bew'zye.
BETH - LEHEM - EPHRA- TAH, beth'le-hem-Eff- ray'tah, <i>or</i> Eff'ra-tah.	BUZITE, bew'zyte. C.
BETH - LEHEM - JUDAH, beth'le-hem-ju'dah.	CABUL, kay'bul.
BETH-LEHEMITE, beth'le- hem-ite.	CAIAPHAS, kay'a-fas.
BETH-PEOR, beth-pe'or.	CAIN, ka'yn.
BETHPHAGE, beth-fay'je, <i>or</i> beth'fa-je.	CAINAN, kay'nan.
BETHSAIDA, beth-say'dah, <i>or</i> beth-say'e-dah.	CALAH, kay'lah.
BETHSHAN, beth'shan.	CALEB, kay'leb.
BETH-SHEMESH, beth-she'- mesh, <i>or</i> beth'she-mesh.	CALEB-EPHRATAH, kay'- leb-Ef-ray'tah, <i>or</i> kay'leb- Ef'ra-tah.
	CALNEH, kal'nay.
	CALNO, kal'no.
	CALVARY, kal'va-re.
	CAMON, kay'mon.
	CANA, kay'nah.
	CANAAN, kay'nan.
	CANAANITE, kay'nan-ite.
	CANDACE, kan-day'se, <i>or</i> kan'da-se.
	CAPERNAUM, ka-per'na-um.

CAPHTOR, kaf'ter.	CHUSHAN-RISHATHA-
CAPPADOCIA, kap-pa-do'- se-a.	IM, kew'shan, <i>or</i> kush'an- rish-a-thay'im.
CARCAS, kar'kas.	CHUZA, kew'zah.
CARCHEMISH, kar'ke-mish.	CILICIA, sil-ish'e-a.
CARMEL, kar'mel.	CLAUDA, klaw'dah.
CARMELITE, kar'me-lyte.	CLAUDIA, klaw'de-ah.
CARMi, kar'mye.	CLEMENT, klem'ent.
CARPUS, kar'pus.	CLEOPHAS, klee'o-fas.
CASIPHIA, ka-sif'i-a, <i>or</i> ka- se-fy'a.	COLOSSE, ko-los'see.
CEDRON, see'dron, <i>or</i> kee'- dron.	CONIAH, ko-ny'ah.
CENCHREA, sen-kree'a, <i>or</i> senk're-a.	CORINTH, ko'rinth, <i>or</i> kor'- inth.
CEPHAS, see'fas.	CORINTHIANS, ko-rin'the- ans.
CESAR, see'sar.	CORNELIUS, kor-nee'le-us.
CESAREA, ses-a-ree'a.	COZBI, koz'bye.
CHALCOL, kal'kol.	CRESCENS, kres'sens.
CHALDEA, kal-dee'a.	CRETE, kree't.
CHALDEAN, kal-dee'an.	CRETES, kree'ts.
CHALDEES, kal-deez'.	CRETIANS, kree'she-ans.
CHARRAN, kar'ran.	CRISPUS, kris'pus.
CHEBAR, ke'bar.	CUSH, kush'.
CHEDORLAOMER, ke'dor- lay'o-mer, <i>or</i> ke'dor-la-o'- mer.	CUSHAN, kush'an.
CHEMARIMS, kem'a-rims.	CUSHI, kush'i.
CHEMOSH, ke'mosh.	CYPRUS, sy'prus.
CHENANIA, ke-na-ny'ah.	CYRENE, sy-re'ne.
CHERETHIMS, ker'eth-ims.	CYRENIANS, sy-re'ne-ans.
CHERETHITES, ker'eth- ites.	CYRENIUS, sy-re'ne-us.
CHERITH, ke'rith.	CYRUS, sy'rus.
CHESED, ke'sed.	D.
CHILEAB, kil'le-ab.	DABBASHEETH, dab'ba- sheth.
CHILION, kil'le-on, <i>or</i> ke-ly'- on.	DABERATH, dab'be-rath.
CHILMAD, kil'mad.	DAGON, day'gon.
CHIMHAM, kim'ham.	DALMANUTHA, dal-ma- new'thah.
CHIOS, ky'os.	DALMATIA, dal-may'she-a.
CHISLEU, kis'lu.	DAMARIS, dam'a-ris.
CHITTIM, chit'tim.	DAMASCUS, dam-as'kus.
CHFUN, ky'un.	DAN, dann'.
CHILOE, klo'e.	DANIEL, dan'e-el.
CHORAZIN, ko-ray'zin.	DARA, day'ra.
	DARIUS, da-ry'us.
	DATHAN, day'than.
	DAVID, dav'vid,

DEBORAH, deb'o-rah.
 DECAPOLIS, de-kap'po-lis.
 DEDAN, de'dan.
 DEDANIM, ded'an-im.
 DELILAH, del'e-lah.
 DEMAS, dee'mas.
 DEMETRIUS, de-me'tri-us.
 DERBE, der'be.
 DEUEL, de-ew'el.
 DIANA, dy-ay'nah.
 DIBON, dy'bon.
 DIBON-GAD, dy'bon-gad'.
 DIDYMUS, did'e-mus.
 DIMON, dy'mon.
 DINAH, dy'nah.
 DINHABAH, din'a-bah, *or*
 di-nay'bah.
 DIONYSIUS, dy-o-nish'e-us.
 DIOTREPHESES, dy-ot're-feeze.
 DOEG, do'eg.
 DOR, dorr'.
 DORCAS, dor'kas.
 DOTHAN, doe'than.
 DRUSILLA, drew-sil'lah.
 DUMAH, dew'mah.
 DURA, dew'rah.

E.

EASTER, ee's-ter.
 EBAL, ee'bal.
 EBED, ee'bed.
 EBED-MELECH, e-bed'me-
 lek, *or* ee'bed-me'lek.
 EBEN-EZER, eb-en-ee'zer.
 EBER, ee'ber.
 EBIASAPH, e-by'a-saf, *or* e-
 be-ay'saf.
 ED, edd'.
 EDEN, ee'den.
 EDOM, ee'dom.
 EDOMITES, e'dom-ites.
 EDREI, ed're-i, *or* ed-ree'i.
 EGLAH, eg'lah.
 EGLAIM, eg-lay'im.
 EGLON, eg'lon.
 EGYPT, ee'jipt.
 EGYPTIAN, e-jip'shan.

EHUD, e'hud.
 EKRON, ek'ron.
 EKRONITES, ek'ron-ites.
 ELAH, e'lah.
 ELAM, e'lam.
 ELAMITES, e'lam-ites.
 ELATH, e'lath.
 EL-BETHEL, el-Beth'el.
 ELDAD, el'dad.
 ELEALEH, el-e-ay'leh.
 ELEAZAR, el-e-ay'zar.
 EL-ELOHE-ISRAEL, el-El-
 o'e-Is'ra-el, *or* el-El-ho'-
 he-Is'ra-el.
 ELHANAN, el-hay'nan.
 ELI, e'lye.
 ELIAB, e-ly'ab, *or* e'le-ab.
 ELIADA, e-ly'a-da, *or* e-le-
 ay'da.
 ELIAKIM, e-ly'a-kim.
 ELIAM, e-ly'am, *or* e'le-am.
 ELIAS, e-ly'as.
 ELIASHIB, e-ly'a-shib, *or* e-
 le-ay'shib.
 ELIATHAH, e-ly'a-thah, *or*
 e-le-ay'thah.
 ELIEZER, e-le-ee'zer.
 ELIHOREPH, e-le-ho'ref.
 ELIHU, e-ly'hew, *or* el'e-hu.
 ELIJAH, e-ly'jah.
 ELIKA, e-ly'kah.
 ELIM, e'lim.
 ELIMELECH, e-lim'me-lek.
 ELIOENAI, e-le-ee'na-i.
 ELIPHALET, e-lif'fa-let.
 ELIPHAZ, e-ly'faz, *or* el'le-
 faz.
 ELISABETH, e-liz'a-beth.
 ELISHA, e-ly'sha.
 ELISHAH, e-ly'shah.
 ELISHAMAH, e-lish'a-mah,
 or el-e-shay'mah.
 ELISHEBA, e-lish'e-bah, *or*
 el-e-she'bah.
 ELISHUA, el-e-shew'ah.
 ELIUD, e-ly'ud, *or* el'e-ud.

ELIZUR, e-ly'zur.
 ELKANAH, el-kay'nah.
 ELMODAM, el-mo'dam *or*
 el'mo-dam.
 ELNATHAN, el-nay'than, *or*
 el'na-than.
 ELON, e'lon.
 ELUL, e'lul.
 ELUZAI, el-u-zay'i, *or* e-loo'-
 za-i.
 ELYMAS, el'e-mas.
 EMIMS, e'mims.
 EMMAUS, em-may'us, *or*
 em'ma-us.
 EMMOR, em'mor.
 EN-DOR, en'dor.
 ENEAS, e-nee'as.
 EN-EGLAIM, en-Eg-lay'im.
 EN-GEDI, en-Ge'dy, *or* en'-
 Ge-de.
 EN-MISHPET, en-Mish'pet.
 ENOCH, ee'nok.
 ENON, ee'non.
 ENOS, ee'nos.
 EN-ROGEL, en-Ro'gel.
 EN-SHEMESH, en-She'-
 mesh, *or* en'She-mesh.
 EPAPHRAS, ep'pa-fras.
 EPAPHRODITUS, e-paf-ro-
 dy'tus.
 EPENETUS, e-pe-nee'tus, *or*
 e-pen'ne-tus.
 EPHAH, ee'fah.
 EPHES-DAMMIM, e'fez-
 Dam'mim.
 EPHESIANS, e-fee'se-ans.
 EPHEMUS, ef'fe-sus.
 EPHPHATHA, ef'fa-tha.
 EPHRAIM, ee'fra-im.
 EPHRAIMITES, ee'fra-im-
 ites.
 EPHRATAH, eff-ray'tah, *or*
 eff'ra-tah.
 EPHRATH, eff'rath.
 EPHRATHITE, eff'rath-ite.
 EPHRON, ef'ron.

EPICUREANS, ep-e-kew-
 re'ans.
 ER, err'.
 ERASTUS, e-ras'tus.
 ERECH, e'rek.
 ESAIAS, e-zay'yas, *or* e-zay'-
 e-as.
 ESAR-HADDON, e'sar-Had'-
 don.
 ESAU, ee'saw.
 ESEK, e'sek.
 ESH-BAAL, esh-bay'al, *or*
 esh'ba-al.
 ESHCOL, esh'kol.
 ESHTAOL, esh-tay'ol, *or*
 esh'ta-ol.
 ESHTEMOA, esh-te-mo'a, *or*
 esh-tem'mo-a.
 ESLI, ess'lye.
 ESROM, es'rom.
 ESTHER, ess'ter.
 ETAM, e'tam.
 ETHAM, e'tham.
 ETHAN, e'than.
 ETHANIM, eth'an-im.
 ETHBAAL, eth-Bay'al, *or*
 eth'ba-al.
 ETHIOPIA, ee-the-o'pe-a.
 ETHIOPIANS, ee-the-o'pe-
 ans.
 EUBULUS, yew-bew'lus, *or*
 yew'bu-lus.
 EUNICE, yew-ny'se.
 EUODIAS, yew-o'de-as.
 EUPHRATES, yew-fray'-
 tes.
 EUTYCHUS, yew'te-kus.
 EVE, ee'v.
 EVIL-MERODECH, ee'vil-
 Me-ro'dak, *or* ee'vil-Mer'-
 o-dak.
 EZEKIEL, e-zee'ke-el.
 EZEL, e'zel.
 EZION-GEBER, e'ze-on-Ge'-
 ber.
 EZRA, ez'ra.

F.

FELIX, fee'liks.

FESTUS, fes'tus.

FORTUNATUS, for-tu-nay'-tus.

G.

GAAL, gay'al.

GAASH, gay'ash.

GABBATHA, gab'ba-tha.

GABRIEL, gay'bre-el.

GAD, gadd'.

GADARENES, gad-a-ree'ns.

GADDI, gad'dy.

GADDIEL, gad'de-el.

GADITES, gad'dites.

GAIUS, gay'e-us.

GALATIA, gal-ay'se-a.

GALATIANS, gal-ay'se-ans.

GALBANUM, gal'ba-num.

GALEED, gal'e-ed.

GALILEE, gal'le-lee.

GALILEANS, gal-le-lee'ans.

GALLIM, gal'lim.

GALLIO, gal'le-o.

GAMALIEL, gam-ay'le-el.

GAMMADIMS, gam'ma-dims.

GATAM, gay'tam.

GATH, gath'.

GATH-RIMMON, gath-Rim'-mon.

GAZA, gay'zah.

GEBAL, ge'bah.

GEBAL, ge'bal.

GEBIM, ge'bim.

GEDALIAH, ged-a-ly'ah.

GEHAZI, ge-hay'zye.

GEMARIAH, gem-a-ry'ah.

GENNESARET, gen-ness'a-ret.

GENUBATH, gen'u-bath.

GERA, ge'rah.

GERAH, ge'rah.

GERAR, ge'rar.

GERGESENEs, ger'ge-seens.

GERIZIM, ger're-zim.

GERSHOM, ger'shom.

GERSHON, ger'shon.

GESHUR, ge'shur.

GESHURITES, gesh'u-rytes.

GETHER, ge'ther.

GETHSEMANE, geth-sem-a-ne.

GIAH, gy'ah.

GIBEAH, gib'e-ah.

GIBEON, gib'e-on.

GIBEONITES, gib'e-on-ites.

GIDEON, gid'e-on.

GIDEONI, gid-e-o'ny.

GIHON, gy'hon.

GILBOA, gil'bo-ah, *or* gil-bo'-ah.

GILEAD, gil'le-ad.

GILEADITES, gil'le-ad-ites.

GILGAL, gil'gal.

GILOH, gy'loh.

GILONITE, gy'lo-nite.

GIRGASHITE, gir'ga-shite.

GITTITE, git'tite.

GOB, gobb'.

GOG, gogg'.

GOLAN, go'lan.

GOLGOTHA, gol'go-thah.

GOLIATH, go-ly'ath,

GOMER, go'mer.

GOMORRAH, go-mor'rah.

GOSHEN, go'shen.

GOZAN, go'zan.

GRECIA, gree'she-a.

GRECIANS, gree'she-ans.

GREECE, gree'ce.

GREEK, gree'k.

GREEKS, gree'ks.

GUR, gurr'.

H.

HABAKKUK, hab'a-kuk.

HACHALIAH, hak-a-ly'ah.

HACHILAH, hak'e-lah.

HADAD, hay'dad.

HADADEZER, hay'dad-ee'-zer.

HADADRIMMON, hay'dad-rim'mon.	HEBREWS, hee'brews.
HADASSAH, ha-dass'ah.	HEBRON, hee'bron.
HADORAM, ha-do'ram.	HEGAI, heg'a-i, <i>or</i> he-gay'i.
HADRACH, hay'drak.	HEGE, heg'ee.
HAGAR, hay'gar.	HELAM, he lam.
HAGARENES, hay'gar-eens.	HELBON, hel'bon.
HAGARITES, hay'gar-ites.	HELDAI, hel-day'i, <i>or</i> hel'-da-i.
HAGGAI, hag'ga-i.	HELI, he'ly.
HAGGITH, hag'gith.	HELKATH-HAZURIM, hel'-kath-Haz'zu-rim.
HALLELUIAH, hal-le-loo'-yah.	HEMAN, he'man.
HAM, hamm'.	HEN, henn'.
HAMAN, hay'man.	HEPHZI-BAH, hef'ze-bah.
HAMATH, hay'math.	HERMES, her'mes.
HAMMEDATHA, ham-me-day'tha, <i>or</i> ham-med'athah.	HERMOGENES, her-moj'e-nes.
HAMON-GOG, hay'mon-Gogg'.	HERMON, her'mon.
HAMOR, hay'mor.	HERMONITES, her'mon-ites.
HAMUTAL, ham-ew'tal.	HEROD, her'rod.
HANAMEEL, han-am'e-el.	HERODIANS, he-ro'de-ans.
HANANEEL, han-an'e-el.	HERODIAS, he-ro'de-as.
HANANI, han-ay'ny.	HERODION, he-ro'de-on,
HANNAH, han'nah.	HESHBON, hesh'bon.
HANOCH, hay'nok.	HETH, heth'.
HANUN, hay'nun.	HETHLON, heth'lon.
HARAN, hay'ran.	HEZEKIAH, hez-e-ky'ah.
HARBONAH, har-bo'nah.	HEZRON, hez'ron.
HAROD, hay'rod.	HIDDEKEL, hid'de-kei, <i>or</i> hid-dee'kel.
HAROSHETH, har'o-sheth.	HIEL, hy'el.
HASHMONAH, hash-mo'-nah.	HIERAPOLIS, hy-er-ap'po-lis.
HATACH, hay'tak.	HIGGAION, hig-gay'yon, <i>or</i> hig-gay'e-on.
HAVILAH, hav e-lah.	HILKIAH, hil-ky'ah.
HAVOTH-JAIR, hay'voth-Jay'ir.	HILLEL, hil'lel.
HAZAEI, haz'a-el.	HINNOM, hin'nom.
HAZARMAVETH, hay'zar-May'veth.	HIRAM, hy'ram.
HAZELFLPONI, hay'zel-el-po'ny.	HITTITES, hit'tytes.
HAZEROTH, haz-ee'roth.	HIVITES, hy'vytes.
HAZOR, hay'zor.	HOBAB, ho'bab.
HEBER, hee'ber.	HOBAB, ho'bah.
	HOGLAH, hog'lah.
	HOPHNI, hoff'ni.

HOR, horr'.
 HOREB, ho'reb.
 HOR-HAGIDGAD, hor-ha-gidd'gad.
 HORMAH, hor'mah.
 HORONAIM, hor-o-nay'im.
 HORONITE, hor'o-nyte.
 HOSEA, ho-zee'a.
 HOSHEA, ho-shee'a.
 HUL, hull'.
 HULDAH, hul'dah.
 HUR, hurr'.
 HUSHAI, hew'shay.
 HUZZAB, huz'zab.
 HYMENEUS, hy-men-ee'us.

I.

IBHAR, ibb'har.
 ICHABOD, ik'a-bod.
 ICONIUM, i-ko'ne-um.
 IDDO, id'doe.
 IDUMEA, id-ew-mee'a.
 IGDALIA, ig-da-ly'a.
 IJON, i'jon.
 ILLYRICUM, il-lir're-kum.
 IMLAH, im'lah.
 IMMANUEL, im-man'ew-el.
 INDIA, in'de-a.
 IPHEDEIAH, if-fe-dy'ah, *or* if-fe-dee'ah.
 IRA, i'rah.
 IRAD, i'rad.
 IRIJAH, i-ry'jah.
 ISAAC, i'zak.
 ISAIAH, i-zay'yah, *or* i-zay'-e-ah.
 ISCAH, is'kah.
 ISCARIOT, is-kar're-ot.
 ISHBAK, ish'bak.
 ISHBI-BENOB, ish'by-Bee'-nob.
 ISH-BOSHETH, ish'bo-sheth.
 ISHMAEL, ish'ma-el.
 ISHMAELITES, ish'ma-el-ites.
 ISRAEL, is'ra-el.

ISRAELITES, is'ra-el-ites.
 ISSACHAR, is'sa-kar.
 ITALIAN, i-tal'e-an.
 ITALY, it'ta-le.
 ITHAMAR, ith'a-mar, *or* ith-ay'mar.
 ITHIEL, ith'e-el.
 ITHREAM, ith're-am.
 ITUREA, it'u-ree-a.
 IVAH, i'vah.

J.

JAALAM, ja-ay'lam.
 JAAZANIA, ja-az-a-ny'ah.
 JABAL, jay'bal.
 JABBOK, jab'bok.
 JABESH, jay'besh.
 JABESH-GILEAD, jay'besh-Gil'e-ad.
 JABEZ, jay'bez.
 JABIN, jay'bin.
 JABNEEL, jab'ne-el.
 JACHIN, jay'kin.
 JACOB, jay'kob.
 JAEL, jay'el.
 JAH, jah'.
 JAHAZ, jay'haz.
 JAHAZA, ja-hay'za.
 JAIR, jay'er.
 JAIRUS, jay'e-rus.
 JAMBRES, jam'bres.
 JAMES, jay'mz.
 JANNA, jan'nah.
 JANNES, jan'nez.
 JAPHETH, jay'fet.
 JAPHIAH, ja-fy'ah.
 JAREB, jay'reb.
 JARED, jay'red.
 JASHER, jay'sher.
 JASON, jay'son.
 JAVAN, jay'van.
 JAZER, jay'zer.
 JEBUS, je'bus.
 JEBUSITES, jeb'ew-sytes.
 JECONIAH, jek-o-ny'ah.
 JEDIDIAH, jed-e-dy'ah.
 JEDUTHUN, jed-ew'thun.

JEGAR-SAHADUTHA, je'-gar-say-ha-dew'tha.	JESUI, jes'u-i.
JEHOAHAZ, je-ho'a-haz, <i>or</i> je-ho-ay'haz.	JESUITES, jes'u-ites.
JEHOASH, je-ho'ash.	JESUS, jee'sus.
JEHOIACHIN, je-hoy'a-kin.	JETHER, jee'ther.
JEHOIADA, je-hoy'a-dah.	JETHRO, jeth'ro.
JEHOIAKIM, je-hoy'a-kim.	JETUR, jee'tur.
JEHONADAB, je-hon'na-dab.	JEUSH, jee'ush.
JEHORAM, je-ho'ram.	JEW, jew'.
JEHOSHAPHAT, je-hosh'a-fat.	JEWS, jew'z.
JEHOVAH, je-ho'vah.	JEWISH, jew'ish.
JEHOVAH-JIREH, je-ho'-vah-Ji'rey.	JEWRY, jew're.
JEHOVAH-NISSI, je-ho'-vah-Nis'sy.	JEZEBEL, jez'e-bel.
JEHOVAH-SHALOM, je-ho'vah - Shay'lom, <i>or</i> Shal'lom.	JEZRAHIAH, jez-ra-hy'ah.
JEHOVAH-SHAMMAH, je-ho'vah-Sham'mah.	JEZREEL, jez're-el, <i>or</i> jez-ree'el.
JEHOVAH-TSIDKENU, je-ho'vah-Tsid'ke-nu.	JEZREELITE, jez're-el-ite <i>or</i> jez-ree'el-ite.
JEHU, je'hew.	JIDLAPH, jid'laf.
JEHUDIAH, je-hew-dy'jah.	JOAB, jo'ab.
JEMIMA, je-my'mah.	JOAH, jo'ah.
JEPHTHAH, jef'thah.	JOANNA, jo-an'na.
JEPHUNNEH, je-fun'ney.	JOASH, jo'ash.
JERAH, je'rah.	JOB, jo'be.
JERAHMEEL, je-rahm'me-el, <i>or</i> jer-am-me'el.	JOCHEBED, jok'ke-bed.
JEREMIAH, jer-re-my'ah.	JOEL, jo'el.
JERICOH, jer're-ko.	JOEZER, jo-ee'zer.
JERIMOTH, jer'ri-moth.	JOHA, jo'hah.
JEROBOAM, jer-o-bo'am.	JOHANAN, jo-hay'nan.
JERUBBAAL, je-rub'ba-al.	JOHN, jon'.
JERUBBESHETH, je-rub-be-sheth.	JOKSHAN, jok'shan.
JERUSALEM, je-ru'sa-lem.	JOKTAN, jok'tan.
JERUSHA, je-ru'sha.	JONADAB, jon'a-dab.
JESHIMON, jesh'e-men.	JONAH, jo'nah.
JESHUA, jesh'u-a.	JONAS, jo'nas.
JESHURUN, jesh u-run, <i>or</i> jesh-ew'run.	JONATHAN, jon'a-than.
JESSE, jes'se.	JOPPA, jop'pah.
	JORAM, jo'ram.
	JORDAN, jor'dan.
	JORIM, jo'rim.
	JOSE, jo'se.
	JOSEPH, jo'sef.
	JOSES, jo'sez.
	JOSHUA, josh'u-a.
	JOSIAH, jo-sy'ah.
	JOTHAM, jo'tham.
	JUBAL, jew'bal.

JUBILEE, jew'be-lee.

JUDAH, jew'dah.

JUDAS, jew'das.

JUDE, jew'd.

JUDEA, jew-dee'a.

JULIA, jew'le-a.

JULIUS, jew'le-us.

JUNIA, jew'ne-a.

JUPITER, jew'pe-ter.

JUSTUS, jus'tus.

K.

KABZEEL, kab'ze-el.

KADESH, kay'desh.

KADESH-BARNEA, kay'-
desh-Bar'ne-a, *or* kay'-
desh-Bar-nee'ah.

KEDAR, kee'dar.

KEDEMAH, ked'de-mah.

KEDEMOTH, ked'de-moth.

KEILAH, ky'lah.

KEMUEL, kem'u-el.

KENAZ, kee'naz.

KENITES, kee'nites.

KEREN-HAPPUCH, kee'-
ren-Hap'puk.

KERIOTH, ker're-oth.

KETURAH, ke-tew'rah.

KEZIA, ke-zy'ah.

KEZIZ, kee'ziz.

KIBROTH - HATTA AVAH,
kib'roth-Hat-tay'a-vah.

KIDRON, kid'ron.

KIR, kirr'.

KIR-HARASETH, kir-Har'-
ra-seth.

KIRJATH, kir'jath.

KIRIATHAIM, kir'e-ath-ay'-
im.KIRJATH-ARBA, kir'jath-
Ar'bah.KIRJATH-ARIM, kir'jath-
Ay'rim.KIRJATH-BAAL, kir'jath-
Bay'al.KIRJATH-JEARIM, kir'-
jath-Je'a-rim.KIRJATH-SANNAH, kir'-
jath-San'nah.KIRJATH-SEPPER, kir'-
jath-See'fer.

KISH, kish'.

KITTIM, kit'tim.

KOHATH, ko'hath.

KOHATHITES, ko'hath-ites.

KORAH, ko'rah.

L.

LABAN, lay'ban.

LACHISH, lay'kish.

LAHMI, lah'my.

LAISH, lay'ish.

LAMECH, lay'mek.

LAODICEA, lay-o-de-see'a.

LAODICEANS, lay-o-de-
see'ans.

LAPIDOTH, lap'pe-doth.

LAZARUS, laz'za-rus.

LEAH, lee'ah.

LEBANON, leb'ba-non.

LEBBEUS, leb-bee'us.

LEGION, lee'jun, *or* lee'ge-on.LEHABIM, le'ha-bim, *or* lee-
hay'bim.

LEHI, le'hy.

LEMUEL, lem'ew-el.

LEVI, lee'vy.

LEVITES, lee'vites.

LIBNAH, lib'nah.

LIBNI, lib'ny.

LIBYA, lib'e-a.

LIBYANS, lib'e-ans.

LINUS, ly'nus.

LO-AMMI, lo-Am'my.

LOIS, lo'is.

LO-RUHAMAH, lo-Roo-hay -
mah, *or* lo-Roo'hay-mah.

LOT, lott'.

LUCAS, loo'kas.

LUCIFER, loo'se-fer.

LUCIUS, loo'she-us.

LUKE, look'.

LUZ, luzz'.

LYCAONIA, ly-ka-o'ne-a.

LYDDA, lid'dah.

LYSANIAS, ly-say'ne-as.

LYSTRA, lis'trah.

M.

MAACHAH, may'a-kah, *or*
ma-ay'kah.MAASEIAH, ma-a-sy'ah, *or*
ma-a-see'e-ah.MACEDONIA, mas-se-do'-
ne-a.

MACHIR, may'kir.

MACHPELAH, mak-pee'lah.

MAGDALA, mag'da-lah.

MAGDALENE, mag'da-le'-
ne.

MAGOG, may'gog.

MAGOR-MISSABIB, may'-
gor-Mis'sa-bib.MAHALALEEL, may-ha-
lal'e-el, *or* may-ha-la-lee'-
el.MAHALATH, ma'a-lath, *or*
ma-hay'lath.

MAHANAIM, ma-ha-nay'im.

MAHER-SHALAL-HASH-
BAZ, may'er-Shal'al-
Hash'baz.

MAHLAH, mah'lah.

MAHLON, mah'lon.

MAKKEDAH, mak'ke-dah,
or mak-kee'dah.

MALACHI, mal'a-ky.

MALCHAM, mal'kam.

MALCHISHUA, mal-ke-
shew'ah.

MALCHUS, mal'kus.

MAMMON, mam'mon.

MAMRE, mam're.

MANAEN, man'a-en, *or* ma-
nay'en.

MANASSEH, man-as'seh.

MANEH, may'neh.

MANOAH, ma-no'ah.

MAON, may'on.

MARA, may'ra.

MARAHA, may'rah.

MARCUS, mar'kus.

MARK, ma'rk.

MARS-HILL, mars'Hill.

MARTHA, mar'tha.

MARY, may're.

MASREKAH, mas're-kah.

MASSAH, mas'sah.

MATRI, may'try.

MATTAN, mat'tan.

MATTATHIAS, mat-ta-thy'-
as.

MATTHAT, mat'that.

MATTHEW, math'yew.

MATTHIAS, ma-thy'as.

MAZZAROTH, maz'za-roth.

MEDAD, mee'dad.

MEDAN, mee'dan.

MEDES, mee'ds.

MEDIA, mee'de-a.

MEGIDDO, me-gid'do.

MEGIDDON, me'gid-don.

MEHETABEL, me-het'ta-bel.

MEHUJAEL, me-hew'ja-el.

MELCHI, mel'ky.

MELCHIZEDEK, mel-kiz'-
ze-dek.MELITA, me-ly'ta, *or* me-
lee'ta.

MEMPHIS, mem'fis.

MEMUCAN, me-mew'kan.

MENAHEM, men'na-hem.

MENE, mee'ne.

MEPHIBOSHETH, me-fib'-
bo-sheth.

MERAB, mee'rab.

MERARI, me-ray'ry, *or* mer -
a-ry.MERCURIUS, mer-kew're-
us.

MERIBAH, mer're-bah.

MERIB-BAAL, mer'ib-Bay'
al, *or* mer-ib'ba-al.MERODACH, me-ro'dak, *or*
mer'ro-dak.MERODACH-BALA-DAN,
Bal'la-dan, *or* Ba-lay'dan.

MEROM, mee'rom.	MOAB, mo'ab.
MEROZ, mee'roz.	MOABITES, mo'ab-ites.
MESHACH, mee'shak.	MOLADAH, mo-lay'dah, <i>or</i>
MESHECH, mee'shek.	mol'a-dah.
MESHELEMAH, mesh-el-	MOLECH, mo'lek.
e-my'ah.	MOLOCH, mo'lok.
MESOPOTAMIA, mes-o-po-	MORDECAI, mor'de-kay.
tay'me-a.	MORIAH, mo-ry'ah.
MESSIAH, mes-sy'ah.	MOSEROTH, mo-see'roth.
METHEG-AMMAH, mee'-	MOSES, mo'zez, <i>or</i> mo'zes.
theg-Am'mah.	MUSHI, mew'shy.
METHUSAEL, me-thew'sa-	MYRA, my'rah.
el.	MYSIA, mish'e-a.
METHUSELAH, me-thew'-	N.
se-lah.	NAAMAH, nay'a-mah.
MICAH, my'kah.	NAAMAN, nay'a-man, <i>or</i> na-
MICAIAH, my-kay'yah, <i>or</i>	ay'man.
my-kay'e-ah.	NAAMATHITE, nay'a-ma-
MICHAIAH, <i>the same.</i>	thite, <i>or</i> na-ay'ma-thite.
MICHAEL, my'ka-e-el.	NAASHON, na-ash'on.
MICHAL, my'kal.	NAASSON, na-ass'on.
MICHMASH, mik'mash.	NABAL, nay'bal.
MIDIAN, mid'de-an.	NABOTH, nay'both.
MIDIANITES, mid'de-an-	NADAB, nay'dab.
ites.	NAGGE, nag'gee.
MIDIANITISH, mid-de-a-	NAHAMANI, na-ham'an-ny.
ny'tish.	NAHUM, nay'um.
MIGRON, mig'ron.	NAIN, nay'in.
MILCAH, mil'kah.	NAIOTH, nay'oth.
MILCOM, mil'kom.	NAOMI, nay-o'my.
MILETUM, my-lee'tum, <i>or</i>	NAPHISH, nay'fish.
me-lee'tum.	NAPHTALI, naf'ta-ly.
MILLO, mil'lo.	NARCISSUS, nar-sis'sus.
MINNI, min'ny.	NATHAN, nay'than.
MINNITH, min'nith.	NATHANAEL, na-than'ay-
MIRIAM, mir're-am.	el.
MISHAEL, mish'a-el, <i>or</i> my-	NATHAN-MELECH, nay'-
shay'el.	than-Me'lek.
MISREPHOTH-MAIM, mis'-	NAUM, nay'um.
re-foth-May'im.	NAZARENE, naz-a-ree'n.
MITYLENE, mit-e-lee'ne.	NAZARETH, naz'a-reth.
MIZAR, my'zar.	NAZARITES, naz'a-rites.
MIZPAH, miz'pah.	NEAPOLIS, ne-ap'po-lis.
MIZPEH, miz'peh.	NEBAIOTH, ne-bay'oth.
MIZRAIM, miz'ra-im.	NEBAT, nee'bat.
MNASON, nay'son.	NEBO, nee'bo.

NEBUCHADNEZZAR, neb-
ew-kad-nez'zar.
NEBUZAR-ADAN, neb-ew-
zar'ra-dan.
NECHO, nee'ko.
NEHELAMITE, ne-hel'a-
myte.
NEHEMIAH, ne-he-my'ah.
NEHUSHTA, ne-hush'tah.
NEHUSHTAN, ne-hush'tan.
NEMUEL, nem-ew'el.
NEPHEG, nee'feg.
NEPHISHESIM, nef-ish'e-
sim.
NER, nerr'.
NEREUS, nee're-us.
NERI, nee'ry.
NERIAH, ne-ry'ah.
NETHANEEL, ne-than'ne-
el.
NETHANIA, neth-a-ny'ah.
NETHINIMS, neth'e-nims.
NIBHAZ, nib'haz.
NICANOR, ny-kay'nor.
NICODEMUS, nik-o-dee'-
mus.
NICOLAITANS, nik-o-lay'-
e-tanz.
NICOLAS, nik'o-las.
NICOPOLIS, ny-kop'po-lis.
NIGER, ny'jer.
NIMRIM, nim'rim.
NIMROD, nim'rod.
NIMSHI, nim'shy.
NINEVEH, nin'ne-veh.
NINEVITES, nin'ne-vites.
NISAN, ny'san.
NISROCH, nis'rok.
NOADIAH, no-a-dy'ah.
NOAH, no'ah.
NOB, nobb'.
NOBAH, no'bah.
NOD, nodd'.
NOPH, noff'.
NUN, nunn'.
NYMPHAS, nim'fas.

O.

OBADIAH, ob-a-dy'ah.
OBAL, o'bal.
OBED, o'bed.
OBED - EDOM, o'bed-Ee -
dom.
OBIL, o'bil.
OCRAN, ok'ran.
ODED, o'ded.
OG, ogg'.
OHEL, o'hel.
OLYMPAS, o-lim'pas.
OMAR, o'mar.
OMEGA, o-mee'ga.
OMRI, om'ri.
ONAN, o'nan.
ONESIMUS, o-nes'se-mus.
ONESIPHORUS, on-ne-sif'
fo-rus.
OPHEL, o'fel.
OPHIR, o'fir.
OPHRAH, off'rah.
OREB, o'reb.
ORION, o-ry'on.
ORNAN, or'nan.
ORPAH, or'pah.
OTHNI, oth'ny.
OTHNIEL, oth'ne-el.
OZEM, o'zem.
OZIAS, o-zy'as.

P.

PAARAI, pay'a-ray.
PADAN-ARAM, pay'dan-
Ay'ram.
PAGIEL, pay'je-el.
PALESTINA, pal-es-ty'na.
PALTÍ, pal'ty.
PAMPHYLIA, pam-fil'le-a.
PAPHOS, pay'fos.
PARAN, pay'ran.
PARBAR, par'bar.
PARMENAS, par'me-nas.
PAROSH, pay'rosh.
PARSHANDATHA, par-
shan'da-tha.
PARTHIANS, par'the-ans.

PARUAH, pa-rew'ah, <i>or</i> par'-u-ah.	PHILEMON, fil-ee'mon, <i>or</i> fy-lee'mon.
PASHUR, pash'ur.	PHILETUS, fil-ee'tus, <i>or</i> fy-lee'tus.
PATARA, pat'ta-rah, <i>or</i> pa-tay'rah.	PHILIP, fil'lip.
PATHROS, path'ros, <i>or</i> pay'-thros.	PHILIPPI, fil-lip'py.
PATMOS, pat'mos.	PHILISTIA, fil-lis'te-a, <i>or</i> fy-lis'te-a.
PATROBAS, pat'ro-bas.	PHILISTINES, fil-lis'tines <i>or</i> fy-lis'tins.
PAU, pay'ew.	PHILOLOGUS, fil-lol'lo-gus.
PAUL, paw'l.	PHILOSOPHERS, fe-los so-furz.
PAULUS, paw'lus.	PHINEHAS, fin'ne-has.
PEDAHZUR, ped-ah'zur, <i>or</i> ped'a-zur.	PHLEGON, fle'gon.
PEDAIHAH, ped-ay'yah, <i>or</i> ped-ay'e-ah.	PHRYGIA, frij'e-a.
PEKAH, pe'kah.	PHURAH, few'rah.
PEKAHIAH, pek-a-hy'ah.	PHYGELLUS, fy'jel-lus.
PELATIAH, pel-a-ty'ah.	PI-HAHIROTH, py-ha-hy'-roth.
PELEG, pe leg.	PILATE, py'lat.
PELETHITES, pel'eth-ites.	PINON, py'non.
PENIEL, pe-ny'el.	PIRATHON, pir'a-thon.
PENINNAH, pe-nin'nah.	PISGAH, pis'gah.
PENUEL, pe-new'el.	PISIDIA, py-sid'e-a.
PEOR, pee'or.	PISON, py'son.
PERGA, per'gah.	PITHOM, py'thom.
PERGAMOS, per'ga-mos.	PITHON, py'thon.
PERIZZITES per'iz-zytes, <i>or</i> pe-riz'zytes.	PONTIUS, pon'she-us.
PERSIA, per'she-a.	PONTUS, pon'tus.
PERSIS, per'sis.	PORATHA, por'a-tha.
PETER, pee'ter.	PORCIUS, por'she-us.
PETHUEL, pe-thew'el.	POTIPHAR, pot'te-far.
PHALEC, fay'lek.	POTI-PHERAH, pot-e-fee'-rah, <i>or</i> pot-if'fe-rah.
PHALLU, fal'loo.	PRISCA, pris'kah.
PHALTI, fal'ty.	PRISCILLA, pris-sil'lah.
* PHANUEL, fa-new'el.	PROCHORUS, prok'o-rus.
PHARAOH, fay'ro.	PUBLIUS, pub'le-us.
PHAREZ, fay'rez.	PUDENS, pew'dens.
PHARPAR, far'par.	PUL, pu'll.
PHASEAH, fay'se-ah.	PUNON, pew'non.
PHEBE, fee'be.	PUR, purr'.
PHENICE, fe-ny'se.	PUTEOLI, pew-tee'o-ly.
PHICHOL, fy'kol.	PUTIEL, pew'te-el.
PHILADELPHIA, fil-a-del'-fe-a.	

Q.

QUARTUS, qwaw'r-tus.

R.

RAAMAH, ray'a-mah, *or* ray'mah.

RABBAH, rab'bah.

RABBI, rab'by.

RAB-MAG, rab'mag.

RAB-SARIS, rab'sa-ris.

RAB-SHAKEH, rab'sha-keh.

RACHAL, ray'kal.

RACHEL, ray'tshel

RAGAU, ray'gaw.

RAGUEL, rag-ew'el.

RAHAB, ray'hab.

RAKKATH, rak'kath.

RAKKON, rak'kon.

RAM, ramm'.

RAMAH, ray'mah.

RAMATH, ray'math.

RAMATHAIM-ZOPHIM,
ray-math-ay'im-Zo'fim.RAMATH-LEHI, ray'math-
Lee'hy.RAMESES, ra-me'ses, *or*
ram'e-ses.

RAMOTH, ray'moth.

RAPHA, ray'fa.

RAPHU, ray'few

REBA, ree'bah.

REBEKAH, re-bek'kah.

RECHAB, re'kab.

RECHABITES, re'kab-ites.

REGEM, re'gem, *or* re'jem.REGEM-MELECH, re-gem'-
me-lek, *or* re'jem-Me'lek.

REHABIAH, re-ha-by'ah.

REHOB, re'hob.

REHOBAM, re-ho-bo'am.

REHOBOTH, re-ho'both, *or*
re'ho-both.

REHUM, ree'hum.

REI, ree'i.

REMALIAH, rem-a-ly'ah.

REMMON, rem'mon.

REMPHAN, rem'fan.

REPHAEL, re'fa-el.

REPHAIM, ref'a-im, *or* re-
fay'im.REPHAIMS, ref'a-ims, *or*
re-fay'ims.REPHIDIM, ref'e-dim, *or* re-
fy'dim.

RESIN, ree'sen.

REU, ree'ew.

REUBEN, rew'ben.

REUBENITES, rew'ben-ites.

REUEL, re-yew'el.

REUMAH, re-yew'mah.

REZIN, ree'zin.

REZON, ree'zon.

RHEGIUM, ree'je-um.

RHESA, ree'sah.

RHODA, ro'dah.

RHODES, ro'des.

RIBLAH, rib'lah.

RIMMON, rim'mon.

RIPHATH, ry'fath.

RISSAH, ris'sah.

RIZPAH, riz'pah.

ROMAMTI-EZER, ro-mam
te-ee'zer.

ROMAN, ro'man.

ROME, roo'm.

ROSH, rosh'.

RUFUS, roo'fus.

RUHAMAH, roo-hay'mah.

RUMAH, roo'mah.

RUTH, roo'th.

S.

SABEANS, sab-ee'ans.

SABTA, sab'tah.

SABTECHA, sab'te-kah.

SADOC, say'dok.

SALAH, say'lah.

SALAMIS, sal'la-mis.

SALATHIEL, sal-ay'the-el.

SALEM, say'lem.

SALIM, say'lim.

SALMON, sal'mon.

SALMONE, sal-mo'ne.

SALOME, sa-lo'me.

SAMARIA, sa-may're-a.	SHADRACH, shay'drak.
SAMARITANS, sa-mar're-tans.	SHALIM, shay'lim.
SAMLAH, sam'lah.	SHALISHA, shal'le-sha.
SAMOS, say'mos.	SHALLUM, shal'lum.
SAMOTHRACIA, sam-o-thray'she-a.	SHALMAN, shal'man.
SAMSON, sam'son.	SHALMANEZER, shal-ma-nee'zer.
SAMUEL, sam'ew-el.	SHAMGAR, sham'gar.
SANBALLAT, san-bal'lat.	SHAMHUTH, sham'huth.
SAPH, saff'.	SHAMIR, shay'mir.
SAPHIR, saf'fir, <i>or</i> sav'fir.	SHAMMAH, sham'mah.
SAPPHIRA, saf-fy'rah.	SHAMMUAH, sham'mew-ah, <i>or</i> sham-mew'ah.
SARAH, say'rah.	SHAPHAN, shay'fan.
SARAI, say'ray.	SHAPHAT, shay'fat.
SARDIS, sar'dis.	SHARAI, shay-ray'i, <i>or</i> shar'a-i.
SAREPTA, sa-rep'tah.	SHAREZER, shar-ee'zer.
SARGON, sar'gon.	SHARON, shay'ron.
SARON, say'ron.	SHASHAK, shay'shak.
SARSECHIM, sar-see'kim.	SHAVEH, shay'veh.
SARUCH, say'ruk.	SHEALTIEL, she-al'te-el.
SATAN, say'tan.	SHEARIAH, she-a-ry'ah.
SAUL, saw'l.	SHEAR-JASHUB, she'ar-jay'shub.
SCEVA, see'vah.	SHEBA, shee'bah.
SCYTHIAN, sith'e-an.	SHEBANIAH, sheb-a-ny'ah.
SEBA, see'bah.	SHEBNA, sheb'nah.
SEBAT, see'bat.	SHECHEM, shee'kem.
SEGUB, see'gub.	SHEDEUR, shee'de-ur, <i>or</i> shed'e-ur.
SEIR, see'ir.	SHELAH, shee'lah.
SELEUCIA, se-lew'she-a.	SHELEMLAH, shel-le-my'ah.
SEMEI, se-mee'i, <i>or</i> sem'me-i.	SHELEPH, shee'lef.
SENEH, see'neh.	SHELOMITH, shel'o-mith.
SENNACHERIB, sen-nak'-ke-rib.	SHELUMIEL, shel-ew-my'-el, <i>or</i> shee-loo'me-el.
SEPHARVAIM, sef-ar-vay'-im.	SHEM, shem'.
SERAH, see'rah.	SHEMAIAH, she-ma-i'ah, <i>or</i> shem-ay'yah.
SERAIAH, se-ray'yah, <i>or</i> se-ra-i'ah.	SHEMEBER, shee'me-ber, <i>or</i> shem'me-ber.
SERGIUS-PAULUS, ser'je-us-Paw'lus.	SHEMER, shee'mer.
SERUG, see'rug.	SHEMIDA, she-my'dah.
SETH, seth'.	SHEMINITH, shem'me-nith.
SHAALBIM, shay-alb'im.	SHEMIRAMOTH, she-mir'-ra-moth.
SHAARAIM, shay-a-ra'y-im.	
SHAASHGAZ, shay-ash'gaz.	

SHEN, shenn'.	SINAI, sy'nay, <i>or</i> sy'nay-1.
SHENIR, shee'nir.	SION, sy'on.
SHEPHATIAH, shef-a-ty'ah.	SIRION, sir're-on.
SHESHACH, shee'shak.	SISERA, sis'se-rah.
SHESHBAZZAR, shesh- baz'zar.	SIVAN, sy'van.
SHETHER-BOZNAI, shee'- ther-Boz'na-i.	SMYRNA, smir'nah.
SHEVA, shee'vah.	SO, so'.
SHIBBOLETH, shib'bo-leth.	SOCOH, so'ko.
SHICRON, shy'kron.	SODI, so'dy.
SHIGGAION, shig-gay'yon.	SODOM, sod'dom.
SHILOAH, shy-lo'ah.	SODOMITES, sod'dom-ites.
SHILOH, shy'loh.	SOLOMON, sol'lo-mon.
SHILONITE, shy'lo-nyte.	SOPATER, so-pay'ter, <i>or</i> sop'pater.
SHIMEAH, shim'me-ah.	SOREK, so'rek.
SHIMEI, shim'me-i.	SOSIPATER, so-se-pay'ter, <i>or</i> so-sip'pa-ter.
SHIMSHAI, shim'shay.	SOSTHENES, sos'the-nes.
SHINAR, shy'nar.	SPAIN, spa'ne.
SHIPHRAH, shif'rah.	STACHYS, stay'kis.
SHISHAK, shy'shak.	STEPHANAS, stef'fa-nas.
SHITTIM, shit'tim.	STEPHEN, stee'ven.
SHOBAB, sho'bab.	SUCCOTH, suk'koth.
SHOBACH, sho'bak.	SUCCOTH-BENOTH, suk' koth-Be'noth.
SHUAH, shoo'ah.	SUR, surr'.
SHUAL, shoo'al.	SUSANNA, su-san'nah.
SHUHITE, shoo'hite.	SUSI, su'sy.
SHULAMITE, shoo'la-myte.	SYCHAR, sy'kar.
SHUNEM, shoo'nem.	SYENE, sy-ee'ne.
SHUPPIM, shup'pim.	SYNTYCHE, sin'te-ke.
SHUR, shurr'.	SYRACUSE, sir'ra-kewse.
SHUSHAN, shoo'shan.	SYRIA, sir'rea-a.
SHUTHELAH, shoo'the-lah.	SYRIAC, sir're-ak.
SIBMAH, sib'mah.	SYRIAN, sir're-an.
SIDON, sy'don.	SYRIANS, sir're-ans.
SIGIONOTH, sig-gy'o-noth.	SYROPHENICIAN, sy-ro- fe-nish'e-an.
SIHON, sy'hon.	T.
SIHOR, sy'hor.	TAANACH, ta-ay'nak, <i>or</i> tay'a-nak.
SILAS, sy'las.	TAANAH-SHILOH, ta-ay'- nah-shy'loh.
SILOAM, sy-lo'am, <i>or</i> si'lo-am.	TABBATH, tab'bath.
SILOAS, sy'lo-as, <i>or</i> sil'o-as.	TABEAL, tay'be-al, <i>or</i> tab' ee-al.
SILOE, sy-lo'e, <i>or</i> sil'o-e.	
SILVANUS, sil-vay'nus.	
SIMEON, sim'e-on.	
SIMON, sy'mon.	
SIN, sinn'.	

TABEEL, tay'be-el, <i>or</i> tab'-ee'el.	THEOPHILUS, the-of'fe-lus.
TABERAH, tab-ee'rah, <i>or</i> tab'e-rah.	THESSALONIANS, thes-sa-lo-ny'ans.
TABITHA, tab'e-tha.	THESSALONICA, thes-sa-lo-ny'kah.
TABOR, tay'bor.	THEUDAS, thew'das.
TABRIMON, tab're-mon.	THOMAS, tom'mas.
TADMOR, tad'mor.	THYATIRA, thy-a-ty'rah.
TAHAPANES, ta-hap'pa-nes.	TIBERIAS, ti-bee're-as.
TAHPENES, tah'pe-nes.	TIBERIUS, ti-bee're-us.
TALITHA-CUMI, tal'le-tha-Kew'my.	TIBNI, tib'ny.
TALMAI, tal'may.	TIDAL, ty'dal.
TAMAR, ta'mar.	TIGLATH-PILESER, tig'-lath-Pi-lee'zer.
TAMMUZ, tam'muz.	TIMEUS, ti-mee'us.
TANHUMETH, tan-hew'-meth, <i>or</i> tan'hu-meth.	TIMNATH, tim'nath.
TAPHATH, tay'fath.	TIMON, ty'mon.
TARPELITES, tar'pe-lytes.	TIMOTHEUS, tim-mo'the-us.
TARSHISH, tar'shish.	TIPSAH, tif'sah.
TARSUS, tar'sus.	TIRHAKAH, tir-hay'kah, <i>or</i> tir'ha-kah.
TARTAK, tar'tak.	TIRSHATHA, tir'sha-tha, <i>or</i> tir-shay'tha.
TARTAN, tar'tan.	TIRZAH, tir'zah.
TATNAI, tat'nay.	TISHBITE, tish'byte.
TEBAH, tee'bah.	TITUS, ty'tus.
TEBETH, tee'beth.	TOB, tobb'.
TEKEL, tee'kel.	TOB-ADONIAH, tob'Ad-o-ny'jah.
TEKOA, te-ko'ah.	TOBIAH, to-by'ah.
TEL-HARSA, tel-har'sah.	TOGARMAH, to-gar'mah.
TEL-MELAH, tel-mee'lah, <i>or</i> tel'me-lah.	TOHU, to'hew.
TEMA, tee'mah.	TOI, to'i.
TEMAN, tee'man.	TOLA, to'la.
TEMANITE, tee'man-ite.	TOPHEL, to'fel.
TERAH, tee'rah.	TOPHET, to'fet.
TERAPHIM, ter'ra-fim.	TROAS, tro'as.
TERTIUS, ter'she-us.	TROGYLLIUM, tro-jil'le-um.
TERTULLUS, ter-tul'lus.	TROPHIMUS, trof'fe-mus.
TETRARCH, tet'rark, <i>or</i> tee'-trarch.	TRYPHENA, try-fee'nah.
THADDEUS, thad-dee'us.	TRYPHOSA, try-fo'sah.
THAHASH, thay'hash.	TUBAL, tew'bal.
THAMAH, thay'mah.	TUBAL-CAIN, tew'bal-Kane, <i>or</i> Kay'in.
THEBEZ, thee'bez.	
THELASAR, the-las'ar.	

TYCHICUS, tik'e-kus.

TYRANNUS, ty-ran'nus.

TYRE, tire'.

TYRUS, ty'rus.

U.

UCAL, yew'kal.

ULAI, yew'la-i, *or* yew-lay'i.

ULAM, yew'lam.

ULLA, ul'lah.

UNNI, un'ny.

UPHAZ, yew'faz.

UR, urr'.

URI, yew'ry.

URIAH, yew-ry'ah.

URIJAH, yew-ry'jah.

URIEL, yew're-el.

URIM *and* THUMMIM, yew'-
rim *and* thum'mim.

UZ, uzz'.

UZZAH, uz'zah.

UZZEN-SHERAH, uz'zen-
Shee'rah.

UZZI, uz'zy.

UZZIAH, uz-zy'ah.

UZZIEL, uz-zy'el.

UZZIELITES, uz-zy'el-ites.

V.

VASHNI, vash'ny.

VASHTI, vash'ty.

VOPHSI, vof'sy.

Z.

ZABBAI, zab'ba-i.

ZABDI, zab'dy.

ZACCHEUS, zak-kee'us.

ZACHARIAH, za-ka-ry'ah.

ZADOK, zay'dok.

ZAHAM, zay'ham.

ZAIR, zay'ir.

ZALMON, zal'mon.

ZALMONAH, zal-mo'nah.

ZALMUNNA, zal-mun'nah.

ZAMZUMMIMS, zam-zum'-
mims.

ZANOAH, zan-no'ah.

ZAPHNATH-PAANEAH,
zaf'nath-Pay-a-nee'ah.

ZARAH, zay'rah.

ZAREPHATH, zar're-fath.

ZEBADIAH, zeb-a-dy'ah.

ZEBAH, zee'bah.

ZEBEDEE, zeb'e-dee.

ZEBOIM, ze-bo'im.

ZEBUL, ze'bul.

ZEBULUN, zeb'ew-lun.

ZECHARIAH, zek-ka-ry'ah.

ZEDEKIAH, zed-de-ky'ah.

ZEEB, zee'eb.

ZELEK, zee'lek.

ZELOPHEHAD, ze-lo'fe-ad

ZELOTES, ze-lo'tes.

ZELZAH, zel'zah.

ZENAS, zee'nas.

ZEPHANIAH, zef-fa-ny'ah.

ZEPHATH, zee'fath.

ZEPHO, zee'fo.

ZERAH, zee'rah.

ZEREDAH, ze-ree'dah, *or*
zer'e-dah.

ZERESH, zee'resh.

ZEROR, zee'ror.

ZERUAH, ze-roo'ah.

ZERUBBABEL, ze-rub'ba-
bel.

ZERUIAH, zer-ew-i'ah.

ZETHAR, zee'thar.

ZIBA, zy'bah.

ZIBEON, zib'be-on.

ZIBIAH, zib-by'ah.

ZICHRI, zik'ry.

ZIDON, zy'don.

ZIDONIANS, zy-do'ne-ans.

ZIF, ziff'.

ZIKLAG, zik'lag.

ZILLAH, zil'lah.

ZILPAH, zil'pah.

ZIMRAN, zim'ran.

ZIMRI, zim'ry.

ZIN, zinn'.

ZION, zy'on.

ZIOR, zy'or.

ZIPH, ziff'.

ZIPPOR, zip'por.

ZIPPORAH, zip-po'rah.

ZITHRI, zith'ry.

ZIZ, zizz'.

ZOAN, zo'an.

ZOAR, zo'ar.

ZOBAH, zo'bah.

ZOBEBAH, zo-be'bah.

ZOHAR, zo'har.

ZOHELETH, zo-he'leth.

ZOPHAR, zo'far.

ZORAH, zo'rah.

ZOROBABEL, zo-rob'ba-bel.

ZUAR, zew'ar.

ZUPH, zuff'.

ZUR, zurr'.

ZURISHADDAI, zew'ry-
Shad'da-i.

ZUZIMS, zew'zims.

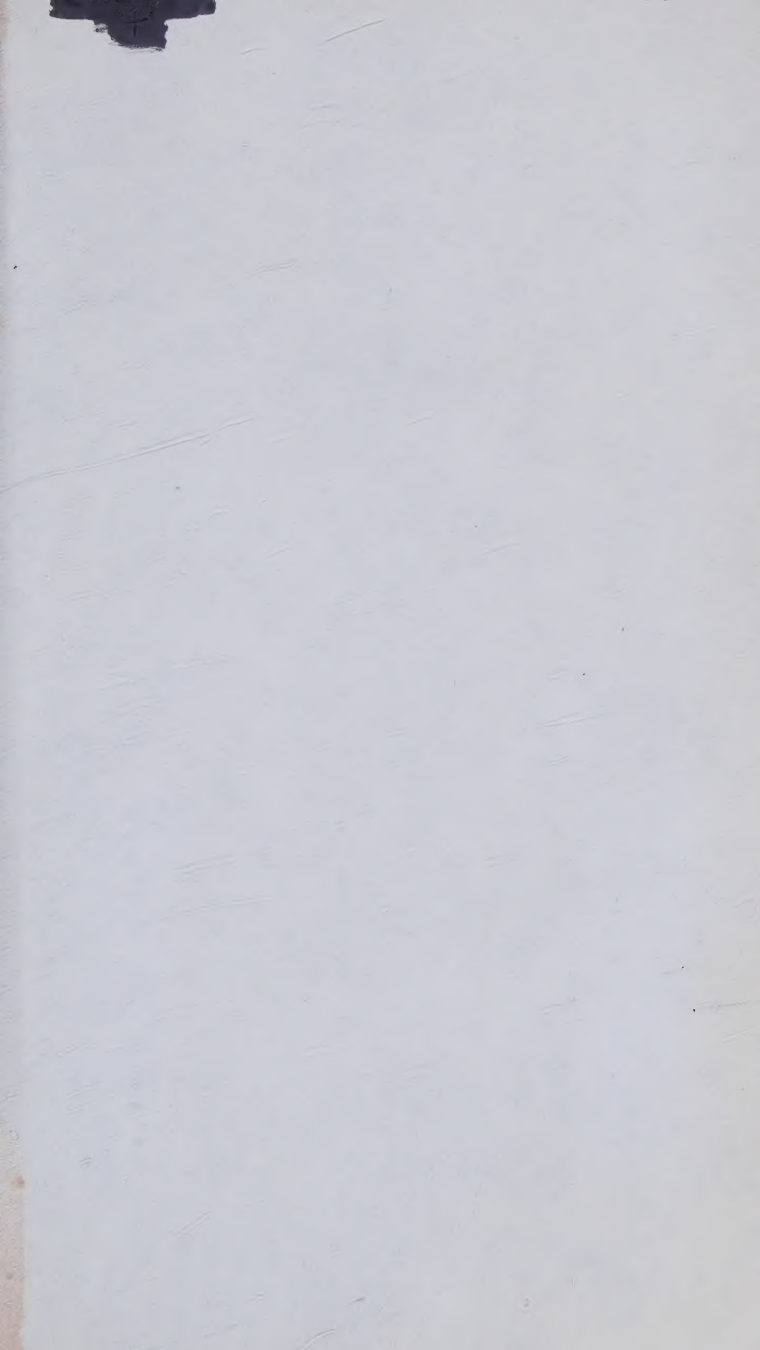
THE END.

AN INDEX,

FOR THE TEXTS OF SCRIPTURE TREATED OF.

Chapter.	Verse.	Page.	Chapter.	Verse.	Page.	Chapter.	Verse.	Page.
GENESIS.			xlix.	15	182	xxvi.	19	138
iii.	15	116	l.	15	46	xxvii.	3	294
EXODUS.			lv.	22	44	xxviii.	16	196
xix.	6	166	lx.	12	68	xxix.	19	270
xxiii.	25	34	lxxxiv.	11	100	xxix.	24	288
NUMBERS.			lxxxvii.	3	286	xxxii.	17	168
xxi.	8	198	xc.	3	50	xl.	8	308
DEUTERONOMY.			xc.	14	132	xli.	13	146
iv.	7	224	xcii.	12	130	xlii.	3	158
vii.	9	210	xciv.	18	132	xliv.	22	86
viii.	13	56	ciii.	3	82	xliv.	24	154
viii.	5	134	cxii.	1	236	xliv.	25	80
x.	18	58	cxix.	105	234	xlvi.	4	54
x.	18	62	cxix.	165	26	xliv.	6	284
xiv.	29	258	cxxi.	5	22	xliv.	9	156
1 SAMUEL.			cxxxiii.	1	252	xliv.	13	170
ii.	6	76	cxxxviii.	6	272	xliv.	15	48
2 CHRONICLES.			cxl.	13	186	liii.	5	90
xiv.	11	70	cxlv.	18	98	liii.	11	78
xv.	7	206	PROVERBS.			lv.	1	230
xx.	20	250	i.	8, 9	242	lviii.	11	122
xxx.	9	202	i.	23	160	lxiii.	16	94
JOB.			ii.	12	114	lxvi.	5	276
iii.	17	180	viii.	17	212	JEREMIAH.		
v.	18	136	x.	24	14	i.	7, 8	246
v.	20	66	x.	28	278	xv.	11	64
v.	26	20	x.	31	124	xv.	19	248
xvii.	9	280	xi.	17	260	xxiii.	6	296
xix.	26	174	xii.	7	38	xxxi.	9	96
xxii.	26	184	xii.	20	254	LAMENTATIONS.		
PSALMS.			xii.	21	40	iii.	26	216
i.	1	240	xiv.	23	266	iii.	31	150
i.	3	32	xiv.	26	36	EZEKIEL.		
ix.	19	60	xiv.	32	176	xx.	43	104
x.	17	162	xv.	8	208	xxxiv.	23	302
xii.	5	74	xvii.	2	244	xxxvi.	26	102
xvi.	11	188	xx.	22	262	DANIEL.		
xviii.	30	306	xxi.	23	238	vii.	14	300
xxiii.	1	12	xxii.	4	28	vii.	18	192
xxiii.	2	126	xxiii.	17, 18	268	vii.	27	298
xxiv.	3, 4	264	xxviii.	13	200	xii.	3	190
xxxi.	20	72	xxviii.	14	222	HOSEA.		
xxxi.	24	118	xxviii.	26	218	xiii.	14	178
xxxii.	5	204	ECCLESIASTES.			xiv.	4	88
xxxii.	8	106	ii.	26	120	xiv.	5	128
xxxiv.	7	164	vii.	18	112	xiv.	8	110
xxxiv.	18	274	viii.	12	220	JOEL.		
xxxvi.	9	194	ISAIAH.			ii.	27	140
xxxvii.	3	16	i.	18	84	iii.	16	172
xli.	1	256	i.	19	9	AMOS.		
xli.	3	52	ii.	4	292	v.	4	228
xlvi.	1	42	xi.	10	282	OBADIAH.		
xlvi.	1	42	xii.	3	108	i.	17	304
xlvi.	14	30	xxvi.	4	214			

Chapter.	Verse.	Page.	Chapter.	Verse.	Page.	Chapter.	Verse.	Page.
	MICAH.		xiv.	18	151	v.	19	59
vii.	18	144	xiv.	21	213		COLOSSIANS.	
	ZEPHANIAH.		xiv.	23	141	iii.	4	191
iii.	17	142	xv.	5	129	iii.	22	245
	ZECHARIAH.		xv.	7	225		1 THESSALONIANS.	
ii.	5	24	xvi.	13	123	iv.	17	195
ii.	8	148	xvi.	22	175		2 THESSALONIANS.	
iii.	4	18	xvi.	33	27	iii.	3	39
xiii.	1	92	xvii.	3	233		1 TIMOTHY.	
xiii.	9	226	xvii.	15	41	ii.	15	57
	MALACHI		xvii.	21	293	iv.	8	15
iii.	3	290		ACTS.		iv.	16	247
iv.	2	152	ii.	39	37	vi.	6	269
	MATTHEW.		iii.	19	203		2 TIMOTHY.	
iv.	4	67	iv.	12	91	i.	7	119
v.	3	275	x.	35	221	i.	12	177
v.	4	87	x.	38	75		TITUS.	
v.	5	35	xiii.	39	79	iii.	5	103
v.	6	231	xviii.	10	71		HEBREWS.	
v.	7	261		ROMANS.		i.	14	165
v.	8	265	v.	1	81	ii.	15	77
v.	9	255	v.	3, 4	135	vi.	19	173
vi.	14	263	viii.	15	163	viii.	12	83
vi.	26	17	viii.	24	217	x.	23	309
vi.	30	19	viii.	31	147	xi.	6	229
vi.	33	32	viii.	32	13	xi.	16	139
vii.	21	207	viii.	37	49	xiii.	5	25
viii.	11	283	ix.	15	145	xiii.	16	257
ix.	13	105	x.	17	235		JAMES.	
x.	22	219	xi.	2	303	i.	5	31
x.	29	21	xiv.	22	209	i.	9	61
x.	32	201	xvi.	20	297	i.	12	113
x.	41	251		1 CORINTHIANS.		i.	27	63
xi.	28	85	i.	30	121	iv.	6	131
xii.	31	89	ii.	12	161	iv.	7	117
xvi.	18	295	vi.	11	101	iv.	8	227
xviii.	20	109	viii.	3	211	v.	15	51
xxiv.	35	307	x.	13	45		1 PETER.	
xxv.	21	189	xii.	8	125	i.	7	53
xxv.	23	267	xv.	55	179	ii.	2	237
xxv.	34	193		2 CORINTHIANS.		ii.	20	279
xxviii.	20	55	i.	4	171	iii.	4	271
	MARK.		i.	10	215	iii.	10	239
ix.	23	197	iii.	16	305	iv.	14	73
xvi.	15, 16	127	iv.	17	137	v.	4	249
	LUKE.		v.	8	183	v.	7	149
vi.	22	277	vi.	17, 18	241		2 PETER.	
vii.	50	169	x.	4	69	ii.	9	47
xv.	21, 22	205	xii.	9	43		1 JOHN.	
xviii.	14	273		GALATIANS.		ii.	17	11
xx.	36	185	i.	4	115	iii.	1	95
xxi.	15	65	iii.	13	157	iv.	10	143
xxii.	43	181	iii.	26	97		REVELATION.	
	JOHN.		v.	16	111	i.	6	167
i.	16	155	vi.	6	259	i.	17, 18	23
iii.	16	153	vi.	9	281	xi.	15	301
vi.	45	289		EPHESIANS.		xvi.	15	223
vii.	17	107	ii.	7	93	xix.	8	291
xii.	26	29	ii.	18	99	xix.	20	299
xii.	32	285	v.	25	159	xxi.	23	287
xii.	46	199	vi.	2, 3	243	xxii.	21	301
xiii.	35	253		PHILIPPIANS.				
xiv.	2	187	i.	6	133			



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